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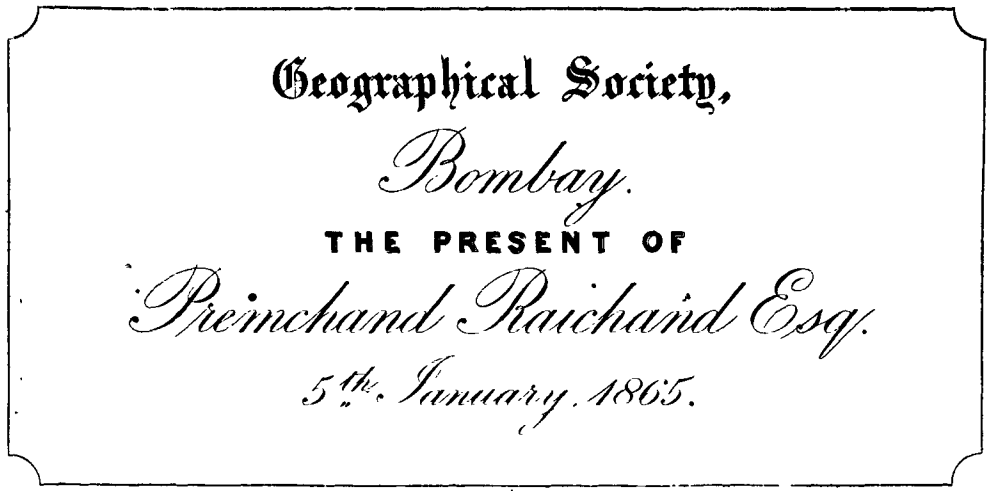

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MAP OF BUNDELKHUND.

Drawn and Printed at the Asiatic Lithographic Company's Press.

Scale of British Miles.

Khugwa or Futtehpore

Futtehpore

Humurpore

Soorkpore

Furaznr

Jusrara

Bussaree

Kolra

Julalpore

Kiengun Ghaut

Sujnee

Sirgaon

Raath

KEITAH

Chaonee

Thonnah

Kurela

Kuneela

Chikkaree

Paharee

Chirkaree

Aston

Cool Pahar

Dolara

Sepah

Emarepura

Jaitpore

Ujnoor

Bonsa

Bugwaha

Mahoba

Chilaree

Lehra

Bamb

Soon

Doree

Sulanpore

Sinee

Vishan

Nunnora

Sersa

Gunwara

Boodwara

Sireenugur

Bara

Bunderah

Dukwa

Buroha

Chokah

Tugona

Negwah

Loonsta

Vleepore

Mow

Dhora

Gurrowlee

Mulpore

Vichatta

Keulpore

Muharajepoor

Bungaon

Mulhara

Kilunc

Siranee

Kantee

Rampore

Essangee

CHUTTURPORE

Oorwa

Burawaha

Nughta

Chouka

Gathewra

Pullara

Bijepoha

Pathurgaon

Deogaon

Bufsaree

Gunj

Mooskhera

Paharee

Gumrouley

Leloury

Keemur

Coorel

Pemka

Chirka

Kunnawara

Vchrour

Kulsah

Mundah

Sair

Bornuk N.

Chandwar N.

Chilla

Pylanee

Pulra

Vrahul

Tinwaree

Gumera N.

Kama

Goodree

Murwara

Monoayee

Bharokur

Cantonments

BANDA

Tindwara

Belgaon

Bison

Paruh

Ooran

Bausyan R.

Bisnee R.

Booragur

Kyrabanga

Multawa

Jamore

Chikkaree

Chamary

Bugea

Sora

Kuree

Kujora

Pehrah

Byasary

Chundpora

Purpura

Mukarbee

Kujowra

Puhara

Nugaon

Budowra

Puharee

Chehorah

Dubara

Pishwaree

Didwaree

Jeruha

Alwa

Gichry

Gora

Soma

Kirwa

Rosaudee

Budowsa

Mow

Bisoundu

Pughumberpore

Attara

Pelun

Puhikra

Kuliangurh

Russin

Goordub

Cantonment

Terrowah

Chitrakot

Moerkungurh

Naraee

Kalinjur

Ujeegurh

Rajgurh

Kantee

Deogaon

Dhurrumpore

Rumpoora

Rugoly

Parsoo

Kunchet

Sonta

Dewnee

Bhena

Mudrah

Belerkoh

Bhema

Pakureea

Nureeda

Doulpour

Busumpore

Deogurh

Bijakeera

Sohawul

Burwara

Jigduha

Punnah

Bisramgunge

Jeetpore

Kuliangurh

Rewah

Surace

Rumpore

Pumkera

Omeree

Kuchree

Myheer

Salmudra

Loharagong

Singora

Henola

Amangunge

Komptana

Hinala

Inukwa

Jyna

Byraser

Nurainpore

Murwaree

Koodra

Kopah

Chuckla

Simaria

Chyzabad

Ghaut

Shikarpore

Pipuria Pass

Powee Pass

Chundreperia

Murky

Kushnar

Ellwa

Sniea Ganj

Mowlee

Allumpore

Lubakoopoor

Rewaree

Soondurga

Kurreeatully

Jobat

Honsla

Dunwaee

Karnde

Simroja

Berura

Godaree

Malkanna

Hurdwar

Chabur

Pepound

Barra

Kelaree

Jumanee

Khyra

Yanger

Nigwa

Indwar Hardee

Oompoor

Chanwrah

Nantahar

Oordana

Bugwar

Nangoar

Chetaund

Sumra

Marapore

Deerwaee

Bunshair

Gurpooree

Mohugma

Myheer

BANDOGURH

Chandya

Teler

Salwa

Dearowdee

Chahg

Bellaut Ghaut

Sohagepore

Burara hills

Tulwah

Sehora

Huerer R.

Ghisulpore

Burragurh

Punnagurh

Pirthud R.

Jubbulpore

GURRAH

Tilwarra

Tilwarra Ghat

Kerbudda R.

Kutpanee Ghat

Burmin Ghat

Charpato

Nuddeea Bel

Burmin Pass

Tirrodee

Humaroa

Tizgurh

Bijawur R.

Sirsa

Vizsunkur

Loodnee

Hurapore

Futtipore

Kurwahkoosmahoa

Saudpore

Girowlee

Burwaho

Soorwaro

Buhmara

Seesaro

Deep

Chhile

Bukra

Sirsea

Nursingpo

Huttah

Janir

Bella

Bentee

Herdooa

Merida

Bundaee Chantee

Soudpore

Chupra

Buhumunpoora

Kotah

Pelwaon

Mugra

Chantee

Futtipore

Mahrawul

Ajurwaroo

Belowra

Burra

Kowrah

Tumoneea

Pipureea Ghaut

Amkeuroo

Dimareea

Dunneah

Surkuneo

Meadpore

Balakoth

Jighar Ghaut

Ubhaha

Nowtah

Jesanda

Churcea

Henola

Palajpore

Bummin

Chandpore

Pathurcole

Khumonee

Pusrah

Beera

Muhaboun

Sehawun

Soneeto

Putnee

Senar R.

Seelpore Kupra

Nuddeea

Bummin Pass

Tirrodee

Humaroa

Charpato

Burmin Ghat

Kutpanee Ghat

Bawkul

Mochunda

Emlexgurh

Kuchargaon

Beerelon

Poorwa

Ramsora

Sypore

Bechora

Belaut Ghaut

Chandya

Teler

Salwa

Dearowdee

Chahg

Myheer

BANDOGURH

Sohagepore

Kelaree

Jumanee

Khyra

Yanger

Nigwa

Chabur

Pepound

Barra

A HISTORY

OF

THE BOONDELAS.

BY

CAPT. W. R. POGSON,

Of the Bengal Army.

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View of the Breach at the N. W. Gateway of
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Gg. n. 19

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TO

THE RIGHT HONORABLE

WILLIAM PITT,

EARL AMHERST,

OF AMHERST, IN THE COUNTY OF KENT,

AND

Earl of Arracan, in the East Indies,

GOVERNOR GENERAL OF INDIA,

&c. &c. &c.

THIS WORK IS,

WITH HIS LORDSHIP'S PERMISSION,

MOST RESPECTFULLY INSCRIBED.

PREFACE.

THE stupendous forts of Kalinjur and Ujee Gurh, the antiquities they contain, and the vestiges of former ages, apparent throughout Boondelk,hund, first prompted enquiry into the history of that province.

Research was for some time unsuccessful, or productive only of vague and doubtful information. Subsequent enquiries, however, led to the discovery of an ancient manuscript termed the Kshutr Purkash, written in verse by a bard named Lal, recording the wars, celebrity, and succession of the ancient Rajas, and the valor, intrepidity, and heroism of the warlike Boondelas. It appears to have been written during the life, and probably under the superintendence of the celebrated Raja Chuttur Saul, of whose reign, and that of his father Raja Chumput Rae, it contains circumstantial information.

No Raja, before or since, appears so successfully to have stemmed the tide of Mohummudan conquest; or, so often to have opposed and defeated the chosen troops of the most able, enterprizing, and warlike of the Mogul emperors:—well might Raja Chuttur Saul, therefore, exult in his exploits, and indulge the feeling of recording his deeds of valor in the stanzas of an epic poem!

Aurungzeb, the most intolerant and vindictive persecutor of the Hindoos, manifested his religious zeal by mutilating their sculpture, demolishing their temples, or converting them into mosques for Mohummudan worship. Unable to endure the destruction of all they held sacred and dear, they were roused to rebellion. Their just indignation once excited, religious enthusi-

asm, a high sense of honor, and the principle of the Chuttree faith, never to retire from battle, led them on to victory. United under a chief whose virtues and heroic achievements commanded their confidence and love, they speedily expelled their oppressors, overran the adjacent territories, and demanded the chout,h, or one fourth of the revenue of those districts to which the Raja laid claim. In default of immediate payment, they were invaded by an overwhelming force, whose route might be traced by the blazing of the villages and the destruction of the peasantry.

Such is the outline of the first and second parts of this translation. The third part is formed from various Persian and other documents, which in the course of inquiry, I was enabled to obtain; completing the history to the period of the occupation of Boondelkhund by the British troops, in 1803. Every thing of moment which has occurred in the province, since that period, is recorded in the Asiatic Annual Registers and other periodical publications, and would afford abundant interesting materials for another volume.

In the course of the translation, I have not hesitated in retrenching redundancies, in supplying obvious deficiencies, and rendering perspicuous such parts as appeared defective, ambiguous, or erroneously transcribed; endeavoring, in conveying the meaning, to preserve the style and spirit of the original.

The necessity of illustrating passages, and the interest excited in pursuing investigation, have induced me to insert copious annotations. The works from which they are cited, are, Maurice's Indian Antiquities, and History of Hindoostan; Ward's View of the History, Literature, and Religion of the Hindoos; Dow's History of Hindoostan; and occasionally from other authors, whose names are detailed.

The view of the north east gate of Ujee Gurh, and also of that fort, are taken from the Military Repository. For the other engravings I am obliged to Captain Mason, of the 10th Regiment of Light Cavalry.

Having now acknowledged to whom I am indebted, and the extent of the liberties I have taken with the original, I proceed to observe, that, at the commencement of Hindoo works of literature, it is usual to invoke the name, implore the aid, and recite the praises of Guneshu, the god of wisdom. The poet accordingly begins with the following exordium.

" Praise be to Guneshu[1]! May the sun of his wisdom enlighten the darkness of my understanding, and enable me to bring this work to a successful termination! O Guneshu! who, in a moment, canst absolve a multitude of sins, remove the greatest misfortunes, and bestow the blessings of virtue,—who grantest protection to those who implore it, restrainest the bands of discord and sedition, dispersest grief and sorrow, and diffusest the joys of spring,—whose high forehead marked with red lead [2] is like the sun bursting in glory from the orient hills,—I supplicate thee, to grant me wisdom! And thee, O! Sursootee [3], I also invoke! Bestow on thy servant Lal, fluency of language, power of versification, and ability, to record the history of the Boondelas; for, without thy aid the attempt would be like endeavouring to swim the tempestuous ocean, or embarking on it, exposed to the mercy of the waves!"

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[1] Guneshŭ is drawn with an elephant's head, a long body, and riding on a rat. He has four hands, one containing a sunk,h, or the sacred shell sounded by the Bramhuns; another an Ankoos, or spike for driving elephants; a third holds a circle, the *emblem of* eternity; and the fourth, a water-lily, the symbol of the productive power of waters, upon which the active spirit of the Creator operated, in giving life and vegetation to matter. In the Grecian mythology, Socrates is also represented with an elephant's head: a coincidence, similar to which are many others tending to evince, that the Grecian, Hindoo, and Egyptian mythology are of one common origin.

[2] Alluding to the practice of rubbing red ochre or red lead on the fore part of elephant's heads.

[3] Sursoottee or Suruswuttee is the goddess of learning, the wife of Guneshŭ, and the daughter of Brumha. She is represented as a white woman standing on the water-lily, and playing on a lute. Her names are Brumhee, or the daughter of Brumha: Bhasha, she who bestows the power of speech: Sursootee or Suruswuttee, she who from the curse of a Bramhun was turned into a river.—*Ward.*

THE

HISTORY OF THE BOONDELAS.

PART I.

CHAP. I.

Containing an Account of the ancient Rajas, &c.

THE ancient Rajas, whose successors continue to the present day, deduced their origin from Sooruj Deb [4], or, in other words, they are descended from the sun, who, sitting on his one-wheeled car, goes round the heavens and the earth, and in the revolution of one day, kills sixty thousand Usoors [5], who, at the time of his rising, oppose his progress. When he has destroyed them, he darts his refulgent rays, conveying light and bounty through the universe. The Soorus [6] and Moonis [7] were always offering him praise and adoration, and seeking an asylum in his courts. He daily increased their faith and devotion. Under his government, crimes had no existence, and every one was contented and happy. No tongue can relate his glory, goodness, and praise; for they are infinite. After a period, Sooruj Deb had a son named Munoo [8], commonly called Raja Munoo, who

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[4] This god, named also Sooryu, Sooru, Ruvee, &c. is said to be the son of Kushyupu, the progenitor of gods and men.

He is represented as a dark red man, with three eyes and four arms; in two he holds the water lily; with another he is bestowing a blessing, and with the other, forbidding fear.

He sits on a red water lily, and rays of glory issue from his body.—*Ward.*

The solar car is supposed to have but one wheel, which goes round like a horse in a mill.

[5] The Usoors or giants, the enemies of the gods, are the offspring of Kushyupu, (Cassiopeia ?) the progenitor of gods, giants, men, serpents, and birds, by his different wives.—*Ward.*

[6] The persons who worship Sooryu, or the sun, as their guardian deity, are called Soorus.—They never eat till they have worshipped the sun; and when the sun is entirely covered with clouds, they fast. On a Sunday, many Soorus, as well as Hindoos of other sects, perform, in a more particular manner, the worship of this idol; and on this day some of them fast.

[7] Devotees.

[8] The Menu of Brumhu is believed to preside over the world. Menu informs his enquirers, that this world was all dark, undiscernible, undistinguishable, altogether as a profound sleep, till the self-existent invisible God, making it manifest with five elements*, and other glorious forms, perfectly dispelled the gloom. Desiring to raise up creatures by an emanation from his own essence, he first created the waters, and impressed them with the power of

* The Akas is a kind of celestial element: ether.

possessed the good qualities of his father, had thousands of children, and an innumerable posterity; for all mankind are descended from him.

The Rajas of former ages, whose posterity has descended to the present time, supported the whole weight of the empire, were extremely vigilant and careful in protecting their subjects, in war obtained great victories, celebrated them with rejoicings, and never fled from the field of battle. To the utmost of their power, they protected the Cow [9] and the Bramhuns, taking care that neither should ever be exposed to want or distress.

From the earliest antiquity, the principles of the Chuttree faith have been, to consider one's life an appropriate offering or sacrifice to ensure the safety of a Cow or a Brahmun[10]—to give no one pain—to kill no animal wantonly, inflicting pain and death only on enemies—to delight in war, since death in battle ensures bliss in heaven—to humble the oppressor, and subdue the refractory—to walk in the paths of virtue and religion, seeking honor and reputation—and never to be dismayed in battle; but, in time of war, should one's bitterest enemy come for safety and protection, it is an incumbent duty to receive

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motion: by that power was produced a golden egg, blazing like a thousand stars, in which was born Bruhma, the great parent of all rational beings, *that which is*, the invisible cause, self-existing but unperceived. That divinity having dwelt in the egg through revolving years, himself meditating upon himself, divided it into two equal parts, and from those halves he formed the heavens and the earth, placing in the midst the subtil ether, the eight points of the world, and the permanent receptacle of waters. Asiatic Researches, vol. i. p. 245. Brumha was the first created Deota, a name often applied to the celestial orbs, by whose invigorative heat and light, and the operative impulse of a divine energy, creation rose into being. The first and noblest progeny of Hindoost han, that is, the race of Brumha, are called the children of the sun, implying that Brumha was a personification of the solar orb; an hypothesis supported by the fact of the solar and planetary worship being so common among Pagans of every age and country. "Manasseh worshipped all the host of heaven, and served them;" meaning the planetary bodies. Josiah, "the son of Manasseh, put down all that burnt incense unto Baal, to the sun, and to the moon, and to all the host of heaven. By the prophet Jeremiah God threatens that the people shall bring out the bones of the king of Judah, of the princes, priests, prophets, and people, and shall spread them before the sun, the moon, and all the host of heaven whom they served." In the island of Albion, the image of the sun was placed on a high pillar, as half a man, with a face full of rays of light, and a flaming wheel on his breast. He was worshipped in the same manner as Mithra in Persia, and the divinities in the east. The Persian Magi preserved a continual fire on an altar in honor of the sun and lights of the firmament, as the Romans did their holy fire dedicated to Vesta.—Maurice.

[9] Brumhu created the Bramhuns and the Cow at the same time:—the Bramhuns to read the formulas, and the Cow to afford milk (clarified butter) for the burnt offerings. The gods, by partaking of burnt offerings, are said to enjoy exquisite pleasure; and men, by eating clarified butter, destroy their sins. The Cow is called the mother of the gods, and is declared by Brumhu to be a proper object of worship. The Shastru appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and urine, whereby they become free from impurity, and all unclean places are purified by cow-dung. Indeed, many Bramhuns do not go out of the house in a morning until the doorway has been rubbed with cow-dung. Persons strict in their religion worship the Cow daily; after bathing, they throw flowers at her feet, and feed her with fresh grass, saying, O Bhuguvutee, eat! and then walk round her three or seven times, making obeisance.—Ward.

[10] Astonished at the striking similarity that subsists between the religious principles of the Hindoos and those of the Christian faith, the learned Hyde (Hyde Hist. Relig. vel. Perse, p. 31,) boldly pronounced that Bruhma must have been the patriarch Abraham. Postellus, however, (Abraham Postellus in Commentario et Jezirah,) had long before asserted the same thing, with this additional circumstance, that the tribe of Brahmins are the descendants of that patriarch, by his wife Keturah, and were so called, quasi Abrahmanes. Vol. ii. Ind. Antiq. p. 322.

him courteously, to remove fear and distrust, and give him rest; for Vishnoo[11] is pleased in the repose and protection which is afforded to man. Wealth should be appropriated to charitable purposes, and not to personal luxury and enjoyment.

The account of the Rajas is long: but as nothing material is on record respecting those of the very early ages, the history begins with Ram Chunder, who was an Uvatar[12] or incarnation of the moon.

This Raja[13], with his brother Luchmun, waged the great war, made a bridge[14] over the sea, passed it with his whole army, killed the giant Ravunu, who had ten heads, extirpated his race, and returned to Ujodheea, the capital of his dominions.

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[11] Vishnoo is represented in the form of a black man with four arms, in one of which he holds a club, in another a shell, in the third a chukru, (an instrument of destruction like a wheel,) and in the fourth a water lily. He rides on Gorooru, (see note 57,) an animal half bird and half man, and wears yellow garments.

[12] The Hindoo Shastrus give accounts of ten outars, or uvatars, or appearances or incarnations of Vishnoo, in the character of the Preserver, nine of which are said to be past. Vishnoo has a thousand names, among which are the following. Vishnoo, that is, the being into whom, at the destruction of the world, all is absorbed. Narayunu, or he who dwells on the waters at the time of a Pruluyu, when every thing is reduced to the element of water. Govindu, the raiser of the earth, when submerged in the waters of the universe. He sits on the snake Ununtu, which has a thousand heads.—Ward.

[13] The history of Ram Chunder forms the contents of the Ramayunu, an epic poem much celebrated among the Hindoos. See Ward's History, &c. of the Hindoos, page 167 to page 171.

[14] Alluding to the famous Pica d'Adam, or print of Adam's foot, two spans in length, on the highest mountain of Ceylon, which induced the Portuguese to give the name of Adam's bridge to that series of rocks lying between Ceylon and the mainland. This, according to Sir W. Jones, is a vulgar error; since it should be styled Ramu's bridge. The Missionary Bouchet, in the Lettres Edificantes, describes it as composed not of arches, but of prodigious stones, rising about three feet above the water—many eighteen feet in diameter, and others more, with spaces of from three to ten feet between every stone; and that these masses of rock have been used in modern times, as a bridge, by the Raja of Marava, who, when pursued by the King of Madura, passed over it to Ceylon with all his army, treasures, and elephants, upon great beams thrown across their surface. Maurice.—Mr. Knox informs us, that the name Pico d'Adama was invented by the Portuguese; that in the language of the country, that high mountain is called Hummalella, and the natives worship there the sacred footstep not of Adam, but of Boodhu (Mercury), who from that eminence mounted to his native skies.—Knox's History of Ceylon, p. 81. Feb. 1681.

The sepulchre of Adam, according to Herbelot, at this day remains guarded by lions. "Les anciens persons assurent qu'il fut enterré dans l'Isle de Sirandeb, ou son sepulchre etoit gardé par des lions du temps que les geants se faisoient la guerre."

The following is the Hindoo account of Adam's bridge:—

When Ramu (i. e. Ram Chunder) ascertained that Ravunu had carried off Seeta, his wife, to Lunka (Ceylon), he arrived on the coast opposite with an army of 360,000 monkeys, under the command of Soogreevu, whose general Hunooman immediately leaped across the sea (500 miles) to Lunka, where he found Seeta in a garden belonging to Ravunu, and to whom he gave a ring from Ramu, and she in return sent Ramu a jewel from her hair. Hunooman then began to destroy one of Ravunu's gardens, who sent people to kill Hunooman; but he destroyed those who were sent. Ravunu then sent his son Ukshyu against the mischievous monkey, but he also was destroyed. Ravunu next sent his eldest son, who seized Hunooman, and bringing him before his father, the king ordered his attendants to set his tail on fire. He then came to Seeta, and complained that he could not extinguish the fire on his tail. She directed him to spit upon it, and he raising his tail to his face for that purpose, set his face on fire. He then complained, that when he arrived at home with such a black face, all the monkeys would laugh at him. Seeta, to comfort him, told him, that all the other monkeys should have black faces also; and when Hunooman arrived among his friends, he found that they had all black faces as well as himself. After Hunooman had given this account to Ramu, he proceeded to invade Lunka, but was at a loss how to lead the army across the sea. He fasted, and prayed to Saguru for three days, and was angry with the god for not appearing to him. He, therefore, or-

Raja Ram Chunder had two sons, named Kooshu and Luvu, who were brave, learned, and discerning; unrivalled in archery, horsemanship, and the use of the spear; and versed in every art and science.

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dered Lukshmunu to fire an arrow, and carry away the god's umbrella. The god, then aroused from his sleep, exclaimed, "Has Ramu arrived at the sea side, and have I not known it?" He then directed Ramu to apply to Nulu, to whom he had given a blessing, that whatever he threw into the sea should become buoyant. At the command of Nulu, the monkeys tore up the neighbouring mountains, and cast them into the sea. Hunooman brought three mountains on his head at once, each 64 miles in circumference, and one on each shoulder, equally large, together with one under each arm, one in each paw, and one on his tail. All these mountains being thrown into the sea, and becoming buoyant, a complete bridge was formed, which, however, Ravunu was constantly employed in breaking down.

The engagement between Ramu and Ravunu lasted seven days. Ramu cut off the ten heads of Ravunu a hundred times, but they were always miraculously restored. Ramu then discharged an arrow which had these properties,—that if it went into the air, it became 10,000; if it entered the body of an enemy, it became an innumerable multitude. Ravunu at the sight of this arrow was filled with fear, and would have fled; but recollecting that Shivu had once given him an arrow that was to rescue him in a time of extreme peril, he discharged it, and destroyed Ramu's terrible arrow: still however, he was full of fear, for whichever way he turned, he saw Ramu: he shut his eyes, but still he saw him in his mind. At length, perceiving no way of escape, he began to flatter Ramu, who was so softened that he declared he would never destroy Ravunu. The gods, alarmed lest Ravunu should be spared, excited him to reproach Ramu, who, indignant at such conduct, let fly an arrow which pierced Ravunu's body, proceeded through the earth into the regions below, and having then bathed, returned in the form of a goose, and again entered the quiver in its original shape. The gods were so much in fear of Ravunu, that they durst not begin to rejoice till they were sure he was dead: in whispers they asked each other, "Is he dead? Is he really dead?" When it was known that he was certainly dead, the gods, Ramu, the monkeys, and the bears all began to dance.—Nundoduree, the chief wife of Ravunu, and mother of Indrujit, after the death of her husband, went to Ramu weeping. Ramu, not knowing who she was, gave her this blessing, that she should never become a widow. Finding his mistake, (having just killed her husband,) he ordered Hunooman continually to throw wood into the fire, according to a proverb among the Hindoos, that as long as the body of the husband is burning, a woman is not called a widow. To this day, therefore, Hunooman keeps laying logs on the fire; and every time a Hindoo puts his fingers in his ears and hears a sound, he says he hears the bones of Ravunu burning. Ramu thus obtained his wife; but as a trial of her innocence while in the hands of Ravunu, he compelled her to pass through a fiery ordeal, which she did unhurt. He then returned to Ujodhya, and mounted the throne. After this, however, some person objected to Ramu, that it was not proper for him to receive Seeta, after she had been in keeping of a giant. He therefore sent her into the forest to Valmeekee, the writer of the Ramayunu, when she was delivered of two sons, Luvu and Kooshu; the latter of whom was afterwards stolen by the god Punchanunu; when Valmeekee, to comfort the mother, took a blade of Kooshu grass, and secretly made a child so much like Kooshu, that Seeta did not know it from her own son. In a short time, however, Punchanunu, not being able to destroy a child of Ramu's, restored Kooshu, and Valmeekee caused the two boys to become one. Before his death Ramu performed the sacrifice of a horse. Seeta and her two sons, Luvu and Kooshu, were restored to him; but Ramu wishing Seeta again to pass through a fiery ordeal, she entered the fire; but the goddess Prithivee opened her mouth, and received her into Patalu. At length Kalu Poorooshu, the angel of death, went to Ramu, expressing a wish for a secret conference. Ramu promised, that while he was present, no one should be admitted, and placed Lukshmunu at the door to keep out all intruders; but while Ramu and Kalu Poorooshu were closeted, Doorvasa the sage arrived, and demanded an interview with Ramu. This sage was so very passionate, that every one dreaded contradicting him: Lukshmunu, therefore, through fear, went in and announced his arrival. Ramu for this offence rejected his brother, who in a paroxysm of grief, drowned himself in the sacred river Surujoo, and went to heaven. Ramu afterwards put an end to his life in the same manner. Luvu and Kooshu succeeded him."—*Ward.*

In commemoration of these events, the Dusuhuru annually takes place, and indicates to the warlike tribes, the period for commencing hostilities. Dushurutu was a king who, having, in conformity with a promise exacted by his wife, banished Ramu, soon after died of grief. After which a shoe of Ramu's was placed upon the throne.

The whole of this Uvutar is obviously intended to instil the doctrine of the Metemspychosis, which is another remarkable coincidence with the Grecian fables. Pythagoras remembered to have been Athalides, the son of Mercury, and afterwards to have assisted the Greeks at the siege of Troy, in the character of Euphorbus, where he was wounded by Menelaus. From him his soul passed into the body of Hermotimus; then into that of a fisherman, and last of all into the philosopher Pythagoras. Empedocles said that he remembered to have been first a girl, then a boy, and afterwards a shrub, a bird, and a fish. Travels of Antenor, vol. i. p. 227.

Kooshu had a son named Huree Brimh, who, being a zealous follower of the faith and virtues of the Chuttrees, was invested by his father with the sovereignty of Oudhpooree, by the ceremony of fixing on his forehead, in the presence of the princes and nobles of the empire, the Rajtilk, or mark of dominion.

On being thus vested with regal power, he assumed the title of Muhee Paul. He was succeeded by his son Oodim, whose son Hoolmun was succeeded by his son Bimul Chund, a celebrated warrior, famed for courage, valor and magnanimity. He was succeeded by a son named Chuttur Paul, whose son and successor Joudhpaul, was father of Bihung Raj, likewise named Bihungesh.

From the reign of Muhee Paul to that of Bihung Raj, the seven Rajas above mentioned succeeded to the sovereignty of Ujodheea, or Oudh. Bihung Raj had a son named Kash Raj, who, on ascending the throne, quitted Ujodheea, the seat of the sovereignty of his ancestors, and fixed his residence at Kashee or Bunarus, where his government and good qualities rendered his subjects so contented and happy, that nothing was heard from them but expressions of praise and satisfaction.

From that epocha, whoever was born ruler of Bunarus, inherited the title of Kasheeswor, or Lord of Kashee.

Kash Raj was succeeded by his son Guhirdeb, the fame of whose valor and virtues spread throughout the world. He was succeeded by a son named Bimul Chund, who was so mighty and ferocious, that the hills trembled at his presence. He was succeeded by his son Gop Chund, whose piety, charity and virtues were the theme of general admiration. He had a son named Govind Chunder, celebrated for skill in war, strength and heroic achievements;—who was succeeded by his son Tihinpaul, a zealous promoter of the Chuttree faith. He was succeeded by his son Bindh Raj, a prince excelling in every art and science;—who was succeeded by his son Noonik Deb, whose son Bedil Deb was father of Urjoonu Brimh, whose valour and success in war occasioned him to be called Urjoonu[15]. He was succeeded by his son Beer Bhudur, who zealously adhered to the principles of the Chuttree faith. This Raja had two wives, by one four sons, whose names are unknown, and by the other one son, named Punchum, who succeeded to the sovereignty, which continued in his line,—descending to his posterity.

Raja Beer Bhudur was fonder of Punchum than of his other children, made him his heir, and in order to secure to him the succession, associated him with himself in the sovereignty.

[15] Urjoonu was a Kshutriya king with a thousand arms, who overcame the greatest monarchs, and made dreadful havoc in the world. He beat Ravunu, and tied him to the heels of his horse; but Brumha delivered him, and reconciled them again. One evening Urjoonu being in the forest, took refuge in the hut of Jumudugnee, the learned ascetic. He had with him an army of 900,000 men: yet Jumudugnee entertained them all. Urjoonu astonished, enquired of his people how this sage, living in a forest, was able to entertain so many people! They could not tell. They saw nothing except a cow Brumha had given him; but it was by her means perhaps, that he was able to entertain so many guests. Its name was Kamu Dhenoo, or the earth personified. Urjoonu offered Jumudugnee his kingdom for the cow, and on his refusal made war with him, and destroyed him and his whole army. Purushoo Ramu, hearing of the death of his father Jumudugnee, went to the residence of Urjoonu, and killed him.—*Ward.*

When Raja Beer Bhudur died, Punchum ascended the throne, and assumed the reins of empire; but had not reigned many days, when his four brothers rebelled against him, endeavored to take his life, and expelled him from his dominions: appropriating the royal treasures, and dividing the empire into four parts, each assumed the government of his allotted portion.

Punchum, who had never experienced care, difficulty, or distress, was, from the unfavourable aspect of his horoscope, thus suddenly plundered, oppressed, and plunged in a sea of trouble. Helpless, forlorn, and expelled from the parental mansion, he pondered on the measures it became expedient to adopt; and in the bitterness of grief, anguish, and despair, derived consolation from reflecting, that no dependance can be placed on this world, wherein every thing is mutable and transitory, where paternal and maternal wealth is a source of discord among relations; the son, the father, or the brother, regardless of consanguinity and kindred, seeking each other's lives, and yet imagining that their external demonstrations of piety and devotion can, in place of deeds, appease, and be acceptable to, the supreme Being. Thus, under the influence of misfortune, affliction, and a wounded spirit, the mental monitor, faithful to her trust, afforded him the peace and tranquillity of conscious rectitude; enabling him to derive comfort from the reflection, that though his brethren, actuated by avarice, envy and ambition, had deprived him of his wealth and dominion, yet that his adversity proceeded more from the decrees of untoward destiny than from their persecution; for, when Vishnoo was slumbering on the sea, supported by the serpent Ununtu[16], Mudhoo Kyeetub, an evil being formed from the substance discharged from the ears of the sleeping deity, regardless of the being to whom he owed existence, raised his impious hand to deprive of life the preserver of the world; when the omniscient Vishnoo, making a mental appeal to Brimh, Jog Nidruh[17] was by that almighty power sent to slay Mudhoo Kyeetub, whose destruction averted the danger to which Vishnoo was exposed. Thus Punchum also, by an appeal to the Creator, sought and obtained comfort; and extenuating the conduct of his brethren, considered that when from the prevalence of innate evil, such an attempt was made against the Deity by his own offspring, little could be expected from erring man!

It was Jog Nidruh also who, by the divine decree, entered the womb of Jusodha, eluded the power of Kungsu, and retired to dwell in Bindheeachul[18], whence she received the ap-

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[16] Ununtu is a large serpent with a thousand heads, on whom Vishnoo slumbered for a thousand years, on the waters of the universe. The period "when the earth was without form, and void, and darkness was upon the face of the deep," is here beautifully typified by the slumber of the Deity, who reposed, supported by the coils of Ununtu, on the waters of chaos for 1000 years. During which period the Lotos (see note 38.) sprung from Vishnoo's navel; and from that flower was produced Brumha, who after creating the earth, caused, from his own mind, a number of sages and four females to be born. Among the sages was Kushyupu, before mentioned. From Ditee the Giants; from Kudroo, the Hydras; and from Vinuta, Gorooru and Uroonu. He then caused a Kshutriya or Chhutree to spring from his arms; a Voyshyu from his thighs; and a Shoodru from his feet.

[17] Muhadevee is the goddess of the Jogu Nidru, i. e. 'the tranquil repose of the mind from an abstraction of ideas.' The account of her spirit entering the womb of Jusodha, of the birth of Krishna, &c. is detailed in the 24th chapter, to which the reader is accordingly referred.

[18] Bindheeachul is the name of the hills near Mirzapoor, and of a neighbouring town of religious resort on the Ganges.

pellation of Bindheeabasnee Bhowanee. She it was also who inspired Punchum with the thought of becoming her votary, of retiring to Bindheeachul, and of devoting his life to religious austerity and the worship of God.

He accordingly purified himself in the sacred water of the Ganges, proceeded to that place, performed the pilgrimage and usual rites, and became exempt from the three species of trouble and distress; namely, that inflicted by the Deotas, that occasioned by ourselves, and that experienced from the reigning Prince.

Punchum being thus relieved from a weight of sorrow, the pleasing phantom Hope whispered, that the attainment of the object of his wishes was not remote, and would soon be realized. In order to render himself more deserving of so signal an anticipated interposition in his behalf, he imposed on himself the additional austerity of standing upon one leg[19], abstaining from food, and remaining in constant devout meditation.

Contemplating the goodness, mercy, and love of Bindheeabasnee Bhowannee, he remained in a state of abstraction for seven days. At the close of that period, he heard a voice, saying, 'Oh! Punchum, thou shalt repossess thy wealth and dominion!' When these words reverberated on his ear, he replied, 'It is not for sovereignty and riches that I have chosen a life of piety and devotion.' The voice ceased; but left a ray of the cheering hope of realizing the secret wish of his heart, dawning on his mind, encouraging him to persevere in his austerities; thus several weeks elapsed, when nature being exhausted, he began to despond, and mentally said: "Why should I flatter myself with a vain hope; for when will the wish of an unfortunate orphan be realized? It is, therefore, better to end at once a life pregnant only with misery and misfortune, by offering it a sacrifice[20] to Bin-

[19] "Those religious works which require bodily suffering are denominated Tupusyas. Among other acts which fall under this description are severe abstinence, repeating the name of an idol, and sitting in particular postures for a long time, a person surrounding himself with five fires, and the severities practised by ascetics. The works of severity towards the body are done as penances for sin, and as works of extraordinary merit, producing large rewards in a future state."—*Ward.*

The following account of the penance of the five fires is taken from Fryer's travels. "At Surat, I saw a Fakir who was enjoined to endure for 40 days the purgatory of the five fires. He was seated on the lower part of a four square stage or altar, with three ascents two feet high and as many square. While he was in a musing posture, other Fakirs beat gongs, and performed on their rough musical instruments until he fell to his prayers, which he continued until the sun became warm. The ceremony commenced at sunrise. He then ascended to the upper or last square, at each corner of which was kindled a fire, in the small space between which he sat, crowned with a great collar of wooden beads which he removed from his neck to his head. Then coming in the midst of the flames as it were to worship, with his head encircled between his arms, and his face opposite the blazing eastern sun, which is considered as a fifth fire, he poised himself on his head, and continued in that posture from 9 till 12 o'clock. After this he sat himself down cross-legged, and remained without eating or drinking all the rest of the day, the fires being still nourished, and he perspiring until he was absolutely bathed in his own exudation.

[20] Punchum is about to offer up his life to Bhowanee, in her capacity of Kalee, the sable goddess of India, who is appeased and conciliated by the sacrifice of human victims. These offerings were much practised by the ancient Indians in the Naramedha sacrifice; a practice forbidden the modern Bramhuns, though sometimes practised at the present day by the sanguinary military tribes. No precepts can be conceived more express than those contained in the Rudhiradhyaya or sanguinary chapter, translated by Mr. Blaquiere from the Kaleeka Pooran, in the Asiatic Researches, vol. v.

By a human sacrifice, attended with the forms here laid down, Debee, the goddess Kalee, is pleased 1000 years. By human flesh Kamakhya (she who is called desire), Chundeeka (the terrific), and Bhoiruvee (the

dheeabasnee Bhowanee. No sooner had he determined on this act of devotion, than seizing his sword, he was in the act of slaying himself, and had already inflicted a wound, when, on a sudden, Bhowanee appeared in all the glory of a goddess, attended by surrounding Deotas, exultingly exclaiming Jue! Jue[21]!

The perseverance, piety, and devotion of Punchum, had won her affection and induced her to prevent the sacrifice of his life: a drop of blood, however, had fallen from the wound which he had inflicted on himself, and she immediately conveyed to it, a portion of the Imreeta[22], or water of immortality, which is inherent in every Deota. The blood accordingly became animated, and assumed the form of a child, the exact resemblance of Punchum. On beholding the infant, she yearned with maternal affection, and put it to her breast, which supplied a copious flow of nourishment. Then, blessing Punchum and the babe, she, with prophetic spirit, revealed, that the sword should always aid him in war, and be the prop of his posterity, to which the sovereignty should be continued from one generation to another; that his descendants should possess plenitude of wealth and power, be the supporters of the Chuttree faith, and never experience from kindred or foe, trouble or distress; and that whoever in future times, should in rebellion rise against them, should be exposed to the arm of divine wrath.

'Thou, O favoured mortal!' she added, 'shalt repossess thy dominions, increase them to the full extent of thy wishes and conquer all against whom thou wagest war!' Then placing her hand on his head, she said, in commemoration of the *drop*[23] of blood, 'Thy descendants shall be called Boondelas.' Repeating her assurances of favour, support and protection, and success in all his undertakings, she gave him permission to depart. He accordingly entered the busy throng of life, levied an army, waged wars, defeated his brothers, resumed his dominions, and ruled them with justice, tempering his edicts with clemency and moderation, diffusing happiness and contentment throughout the land.

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terrible), names of Kalee, are pleased a thousand years. An oblation of blood which has been rendered pure by holy texts, is equal to ambrosia. The head and flesh also afford much delight to the goddess Chundeeka. Let the performer of the sacrifice be cautious never to offer bad flesh, as the head and blood are looked upon by themselves equal to ambrosia. The performance of the sacrifice with a Chandrahasa or Katree (two weapons of the axe kind) is reckoned the best mode; and with a hatchet or knife, or saw, or a Sangcul, the second best; and the beheading with a hoe, or Bhalluk (an instrument of the spade kind), the inferior mode. Let not the learned use the axe before they have invoked it by the holy texts. Let the sacrificer say, 'Hrang! Hring! Kalee! Kalee! O horrid toothed goddess; eat! cut! destroy all the malignant! cut with this axe! bind! bind! seize! seize! drink blood! spheng! spheng! secure! secure! salutations to Kalee.'

[21] 'Jue! Jue!' is an exclamation of great joy and delight, literally signifying, 'Be victorious! be victorious!'

[22] The Imreeta, or water of immortality, is in the possession of the gods, and is supposed to exist in the bright parts of the moon.

It was produced by the churning of the sea with the mountain of Mandar, alluding to the Kooruma Avutar, or incarnation of Vishnoo in the form of a tortoise, to sustain the earth convulsed by the assaults of Demons, during the deluge. Vide note 86.

[23] The term Boondela is derived from *Boond*, a drop, and *wala*, a person, the latter word being, in composition, occasionally softened down to *ela*, as in Rusela, Lujela, Shurmela, Boondela.

CHAP. II.

Recording the Virtues, Fame, and Praise of Raja Punchum and his Descendants.

UNDER the auspices, protection, and blessing of Bhowanee, Raja Punchum became so celebrated for his virtues, and beloved by his subjects, that the general voice spoke his praise and commendation; he was of the Ghurwar tribe of Rajpoots, and entitled Punchum Jushee[24] Kasheeshor[25]. The latter appellation, the title of Nirp[26], and the government of Oudhpooree, he conferred on his son Beer Singh, who conquered the eastern provinces, widely extended his dominions, and carried the glory of his arms to the north, to the south, and to the west: in the latter direction he invaded the dominions of the Ufghan Suttar Khan, who levied an army commanded by seventy-two chiefs, and marched to oppose him.

When the two armies approached, Suttar Khan employed himself in marshalling his forces, disposing of his baggage, and giving directions to his chiefs. While he was thus engaged, Raja Beer Singh, deeming it a favourable crisis for striking a decisive blow, commenced a furious attack. The flames of war blazed; slaughter spread. The thunder of cannon, roar of small arms, and the noise of rockets, combined with shouts, clamor, smoke, and carnage, rendered the field dreadful as the day of judgment.

Showers of arrows fell, and lodged in the butt of enemies' breasts. The courage, vigor, and perseverance of the Raja's troops, aided by his personal example and powerful arm, compelled the foe to recede. From dawn of day till evening closed, the battle, without intermission, raged. Numerous noble-minded chiefs, and valiant warriors, disregarding mortal wounds, resolute and firm, remained on the field.

Crowds fell on crowds, in that sea of commotion. The charge of the victorious standard swept away the lives, and laid the head of many a brave warrior on the garment of death. The seventy-two chiefs of Suttar Khan were slain, his army was destroyed or dispersed, and the plain covered with killed and wounded.

After this sanguinary and signal victory, Raja Beer Singh turned his arms against the fort of Kalinjur, of which he obtained possession. He then posted his troops at Kalpee,

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[24] The celebrated Punchum.

[25] Lord of Kashee or Bunarus.

[26] Nirp is an appellation of subordinate Rajas, signifying the protector of mankind.

and retired to Muhonee, which he made the seat of his government. His valor, intrepidity and warlike exploits conferred on him the appellation of Lohadhar, or the iron edge. He was succeeded by his son Kuerun: a prince distinguished for his virtues, and from whose success in war, he was surnamed Bulwunt, or the powerful. He had a son named Urjoon Paul, father of Sihin Paul, who by skilful and judicious measures, reduced Koot,hara Gurh, and reigned long in Jeytra. He was succeeded by his son Suhuj Indur, father of Noonik Deb, whose son, Prithee Raj, became as famous in the world as Raja Prithoo, who regulated the distribution of land, established the rites of Jugh [27] and Hom [28], and the customs of every tribe. Raja Prithee Raj had a son named Ramchund; famous as Raja Junnuk, the father of Seeta, the wife of Ramchunder; celebrated as Raja Jujjat, of whose race Krishna was an Uvutar, and renowned as Raja Preeumbud. Raja Ramchund had a son named Medinee Mul, famous for his wars and heroic achievements. His son, Urjoon Deb, was father of Milkuhan, whose son, Roodru Purtab, founded the city of Oorch,ha. In establishing its population he was constantly exposed to the hostility of the neighbouring chiefs; but at length succeeded in effecting the destruction of their power and the extermination of their race. He had twelve sons, whose names and characters are thus recorded. Bharutee Chund, Mudhoo Kurshah, Oordeea Jeet, famous for their deeds in the world. Keerut Shah, whose munificence was widely diffused for the benefit of mankind. Bhooput Shah was no less celebrated for his virtues. Umun Das was renowned for the great deeds he had done. Chundur Das, Doorga Das, Ghunseeam Das, Prag Das, Bhyroon Das and Khandee Rae were famous for wisdom, learning, generosity, and success in war.

Raja Roodru Purtab entrusted the government of Oorch,ha to his eldest son Bharutee Chund, while he himself marched to attack the Fort of Kotharpoor. Having one day crossed the river four kos from that town, in order to enjoy the pleasures of the chase in the adjacent forest, he heard a noise, apparently made by a cow in distress; and said to his attendants, that must be the bellowing of a cow just seized by a tiger: let us therefore endeavour to release her. The Raja, strictly adhering to the principles of the Chuttree faith, went in the direction whence the sound proceeded, and observing traces of a cow on the ground, gradually followed them until he came suddenly on the tiger in the act of devouring her. Exasperated at the sight, he reviled the ferocious tyrant of the forest, and drawing his sabre, attacked him with undaunted firmness, inflicting on him several desperate wounds. A severe conflict ensued. The tiger charged, dreadfully tore and lacerated the Raja; and at length, they killed each other. The Raja, for the safety and protection of the cow, in conformity with the tenets of his faith, sacrificed his life, and went to heaven. On his arrival there, he was hailed by hosts of celestial beings, who

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[27] Jugh signifies burnt offerings, enjoined by the Shastru. The manes of deceased ancestors for six generations must be repeated in the morning before the sacrifice, which consists of fruits, flowers, garlands, toolusee, khooshu grass, seeds of sesamum, curds, twigs of sacred trees, &c.—*Ward.*

[28] Hom, or burnt sacrifices: the things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk sweetened with honey, and leaves of sacred plants; clarified butter alone is sufficient. The god of fire, Ugnee, was once surfeited with clarified butter; and to relieve him, Urjoonu burnt a whole forest containing medicinal plants.—*Ward.*

paid him obeisance, expressed great praise and admiration at his deeds, and seated him on their throne.

Bharutee Chund, under the auspices of his father's spirit, sat on the throne of Oorch,ha three and twenty years; and was so elated by his victories, that he disdained to bow his head to any one, except his Maker. He had issue a son and a daughter. The government, however, at his death, was established in the name of Mudhookur Shah, to whom Oordeea Jeet and his other brothers remained in subjection, aided him by their counsel, commanded his forces, led them to a succession of victories, and established the fame of his name and the glory of his reign. In deeds of charity, he was unequalled. Against him no Raja dared to lift the head of arrogance and pride; and the neighbouring chiefs were compelled to attend his court, and submit to his will. He reigned in prosperity, dispensing justice thirty-eight years; and was so famous, that it became proverbial to say, such a one is like Mudhookur Shah.

Oordeea Jeet, who founded the city of Muhoba, was active, valiant, and powerful: courageous chiefs and high minded warriors, bred to arms and distinguished in battle, were before him like chaff and straw; for no one could withstand the vigor of his attack, and the force of his arm. His prowess was equalled only by his munificence, in which every poor man participated. He had a son named Premchund, endowed with such courage, fortitude and greatness of mind, that when suffering under numerous wounds, he was never known to groan or sigh; but when the sound of kettle-drums, trumpets, cymbals, and other martial music smote his ear, his blood would boil for war. The battles in which he fought were numerous, sanguinary and successful. Warriors of noble mind, bred to arms and distinguished for deeds of valor, felt pain and dismay, at the vigor, skill and ferocity displayed by him in the day of battle. It was common to say, 'better is it to fight an enraged tiger, and at once resign life, than to be opposed to this mighty chief.' Numerous were the Syyids and Ufghans whom he slew in battle, and lasting is the fame he obtained. He had three sons; Koonur Syn, who built the town of Simruha, and was famed for valor and benevolence; Maun Sah, who dwelt at Shahpoor, and whose fame in war instilled panic among his enemies, the most celebrated of whom he would slay with a single stroke of his sword; Bhugwunt Rae, who established the seat of his government at Muhoba, was celebrated for his virtues, and feared by his enemies. He had a son named Kool Nundun, unequalled in piety, religious fervor, and good deeds. Kool Nundun had four *sons*; Khurg Rae, Chund, Soobhan Rae, and Chumput Rae, whose power, valor, and virtues were equalled only by those of Vishnoo himself! The glory, renown and great deeds of Chumput Rae, transcend description. Gunesh himself would take many years to narrate his innumerable and inestimable qualifications. How then can adequate encomium and fluency of description be expected from such a gnat as *I* am!

Raja Chumput Rae evinced his pride, power, and independent spirit by refusing to pay the usual tribute to the Emperor Shah Juhan[28], who accordingly marched from the Im-

[28] Shah Juhan succeeded his father Juhangeer in the year of the Hijree 1037, or A. D. 1627, and died A. H. 1076, corresponding with A. D. 1665.

perial city of Dihlee, invaded Boondelk,hund, and surrounded Raja Chumput in his capital, with an army, numerous as ants, or a flight of locusts [29]; impetuous as rain, and overwhelming as the billows of the ocean!

When the Imperial army arrived, Raja Chumput was sleeping in a balcony of his palace, being fanned by heart-alluring damsels, beautiful as the moon! The Emperor's forces surrounded the fort of Oorch,ha, and dismayed, terrified, and dispersed the people of the city. The Raja, however, remained cool and undaunted with his troops, strengthening the fortifications.

The Mirzas [30], Ufghans [31], and nobles of the Imperial army made several unsuccessful attempts to batter the walls: and on one occasion, the Raja, ordering a judicious sally, succeeded in taking prisoners several Soobahs and officers of rank; while many others, from their wounds, appeared like a forest of Dak [32] trees in full blossom. In short, the wisdom, foresight, and precaution of the Raja, baffled all the measures of the Emperor, and obliged his majesty, vainly styling himself the shadow of God, to abandon the siege, and withdraw his army, while Raja Chumput remained in the full possession of his dominions, residing in the fort of Oorch,ha.

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[29] Vide 2d chapter of Joel.

[30] The descendants of the Prophet, or Syyids.

[31] The tribe so called, Puthans, supposed by Sir W. Jones to be the descendants of Jews, to whom in their persons and manner they greatly assimilate, and who, after the destruction of Jerusalem, migrated to, and settled in, Ufghanistan and other eastern provinces.

[32] The blossom of the Dak tree is of a bright scarlet, covering the branches, and is here compared to the bleeding wounds of the enemy. This tree is likewise termed Pras and Pulas. Its botanical name is Butosa Frandosa, and Butosa latifolia. It produces the Gum Kino. The fruit is reckoned a good vermifuge. Its branches are much used for cleaning teeth, of which it is a great preserver. Ropes are made of the fibres of its roots.

CHAP. III.

Respecting the Family of Raja Chumput Rae, and the Birth of Chuttur Saul.

Raja Chumput Rae had five sons, whom he tenderly loved. The first was Sarbahun, the second Ungud Rae, the third Rutun Shah, the fourth Chuttur Saul, and the fifth Gopaul. They were all celebrated for virtue, valour, and mental endowments.

Every important and arduous enterprize was confided to their execution, which they always accomplished with ability and success. Repeatedly they fought and defeated the imperial army, obtained glorious victories, and wrested districts in the Dukhun from the haughty chiefs who ruled them. Distinguished for zeal in religion, ability in business, and estimable qualities, they were beloved by their followers, and feared by their enemies.

Ruttun Shah was particularly successful in compelling the enemy to take refuge in the hills, in securing the passes, intercepting their supplies, and effecting their destruction. He likewise obtained possession of impregnable hill forts, collected the revenue, and established the authority of the Raja in the country he conquered. In conjunction with Ungud Rae, he fought a sanguinary battle near Muhoba, and defeated the enemy, whose army suffered greatly, and was dispersed. Celebrated as they were for talents, brilliant victories, and every virtue, yet they were inferior to Chuttur Saul, who excelled in every art and science, and was accordingly respected by his brothers for his superior wisdom and intellectual endowments.

Raja Gopaul had a virtuous disposition, feared God, and protected the poor. His distinguished valor, daring ferocity, and surprizing exertions in the hour of battle, made even the heart of fate tremble.

Thus a short account of the fame, valor, and virtues of the four brothers has been given. But Chuttur Saul was far more eminently distinguished. The history of his life is peculiarly interesting; but the talents and co-operative zeal of his brothers, contributed greatly to the establishment of his glory and renown. As rivers flow, fertilize the soil, and confer blessings on mankind, yet uniting with the Ganges, lose their respective fame and appellations in assuming the superior name and virtues of that sacred flood; so the brothers of Chuttur Saul were less celebrated for their own deeds, however brilliant, than for contributing to, and deriving their reputation from, his superior glory; in the

same manner, the Ganges[33] flowing through heaven, divides into three streams[34]: the Mundakunee, or Sworg Gunga, which flows through heaven; the Gunga on earth; and the Bhuguvutee under the earth; all of which, however, are known by the common appellation of Gunga: so were the brothers of Chuttur Saul identified with him, conducive to, and participating in, the fame he acquired. His virtues were so many, that it would be endless to enumerate them. His deeds, like Sooruj Deb, enlightened the darkness of his father's house. He was preceptor: mankind were his pupils. As the Sun in the house of his

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[33] When Gunga fell from heaven, Shiva, attending on mount Himavat, caught her in his bunch of matted hair, and detained her there for some time, and at length suffered her to fall on the mountains, and thence she flowed on earth.—*Ward.*

The matted hair is allusive to the stupendous icicles hanging from the Gungotree, the mountain whence the Gunga flows. The mountain, which is 26,000 feet above the level of the sea, is by the Hindoos supposed to be Mahadeo, and the icicles his matted hair.

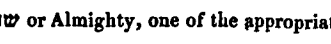
"The goddess Gunga is represented as a white woman wearing a crown, sitting on the sea monster Mukuru, and having in her right hand a water lily, and in her left the lute. She is called the daughter of mount Himavat, though some of the Pooranas declare she was produced from the sweat of Vishnoo's foot.—*Ward.*

[34] This is allusive to the Hindoo trinity: and it is worthy of remark, that in every religion of which we have any knowledge, the Deity is either adored as Triune, or striking allusions are made to that doctrine; affording, however imperfectly understood, the strongest presumption of a divine origin; for

"What is eternal never can decay:
'Tis still in bloom, though ages roll away."

To illustrate my position, I am led to observe, that from time immemorial the Hindoos have worshipped Brumha, the creator, Vishnoo, the preserver, and Shiva, the destroyer, as emblems of the only God, whose name is Brimh, typified by the Lingam, as the source of all life. "Three faces are often found engraved upon it; one depicting the care of the Creator; another the benignity of the Preserver, and the third the severity of the Destroyer. The Lingam is likewise composed of three parts, the pedestal, the small cup on the pedestal, and the small pillar in the cup. The pedestal represents Brimha, the cup Vishnoo, and the pillar Shiva." *Vindication of Hindoos.* This worship of the Lingam, the Phallus of the Greeks, and the Priapus of the Romans, appears to have been the primæval manner of adoring the supreme Being among Pagans of every age and country; and the learned Maurice states, that "the steeples and spires which decorate our religious edifices seem to have originated in the same superstition."

In the Bible it is mentioned, that Maacah put up a pillar in a grove, poured oil on the top of it, and called it בית־אל Bethel, or the house of God.

The Hebrews have also many symbolical allusions to the Trinity, some of which are  , and it is very remarkable that ש the first letter of the word שדי or Almighty, one of the appropriate and uncommunicable names of God, was worn by the high priests on their phylacteries, or covering on their breasts*.—*Indian Antiquities.*

The Moohummudans, through professing a total disbelief of the Trinity, have notwithstanding evident allusions to it—1st. in the mystical letters الٓمٓ which are prefixed to certain chapters in the Qooran, signifying Ullah, Jibraeel, and Moohummud—God, Gabriel, and Moohummud; and 2d, the three domes of Moohummudan mosques seem to indicate this ancient doctrine.

The Reverend Mr. Valpy, in an address to his parishioners, page 10, states, that "the Son is produced eternally from the Father, as the light is from the sun; and if the Son exists as naturally with the Father, as the light with the sun, the Holy Ghost may be represented by the *heat*, which naturally exists in that great source of life, and partakes of the same nature." page 13. Thus being, as is shortly expressed by the words trinity in unity, or illustrative of the Father, being as the sun; the Son as the light; and the Holy Ghost as the heat; and yet they are not three, but proceeding from one sun.

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* The phylactery φυλακτήριον (a preservative) were little boxes or rolls of parchment; in which were written certain words of the law: these were worn on the forehead, and wrist of the left arm—(Robinson's Theological Dictionary.) This is singularly illustrated in India, where almost every native wears either a written charm or a mark upon his forehead. The Jews founded this custom upon the following words (Exod. xiii. 9.) "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. (ibid. 16.) "It shall be for a token upon thine hand, and frontlets between thine eyes."

father Kushyupu; as Ram Chunder, or the moon, in the house of his father Dushurutu; so was Chuttur Saul an incarnation of Vishnoo in the house of Chumput Rae.

When the Rajas of Boondelkhund threw off their allegiance to the Emperor Shah Juhan, an Ufghan named Baqee Khan was sent with a powerful army to lay waste that province, to seize Raja Chumput, and bring him to the imperial court. Baqee Khan accordingly led his forces against the Raja's capital. On his approach, skirmishing ensued, which ended in a pitched battle. While the kettle drums, trumpets, and other warlike instruments were sounding, a war elephant belonging to Raja Chumput, hearing those martial strains, began to dance through the ranks of the enemy, killing numbers of his men, and scattering their carcases around.

The Raja, taking advantage of the confusion, concentrated his forces, and obtained the victory. Koonur[35] Sarbahun, the eldest son of Chumput Rae, although only fourteen years of age, and youth and beauty had just begun to bloom, displayed great ardor, activity, and valor. Soon after the battle, he went to Kheltahar, to enjoy the diversion of sporting; and having laid aside his arms, was bathing in the water of a reservoir with youths of his own age, when suddenly looking round, he observed the army of Baqee Khan encamping at the village of Ouchukan: for that chief, on receiving intimation of the departure of Sarbahun, marched immediately, and traversing the bye-roads and passes through the hills, arrived in the vicinity of the young Raja's camp, and advanced to seize him. Sarbahun, observing their approach, quitted the water, put on his arms, and prepared to defend himself. As the Syyids and Ufghans, tall in stature, like moving palm trees, advanced, the companions of Sarbahun, alarmed and terrified, ran off. But he, professing the Chuttree faith, disdained to flee before a foe, and enraged at the interruption of his sport, discharged arrows without intermission, and spread destruction among his enemies. Surprised at their reception, they paused, and opened a general discharge of balls and arrows, which fell like rain about the Koonur, who, firm and undaunted, would not recede. The troops, observing his intrepidity, and annoyed at the loss they had sustained, rushed forward to seize him. Bold and unmoved, he redoubled his efforts, and continued to discharge arrows with such vigor and dexterity, that numbers were killed, wounded, driven back, and dismayed. Sarbahun, availing himself of the opportunity, retired to a better position on the hill, and awaited a renewal of the attack. The troops rallied, advanced, and numbers fell—even his enemies hailed him with shouts of admiration and applause. Though surrounded and overpowered, he continued fighting bravely, and slaying his opponents; receiving many strokes of a sabre on his neck, none of which took effect. At length, however, according to the decree of fate, Muhadeo[36] came, took off his head, and from excess of

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[35] Koonur (the *n* nasal) is the appellation of the son of a Raja.

[36] Shivu or Muhadeo. This god is represented in various ways. In the form of meditation used daily by the Bramhuns, he is described as a silver coloured man, with five faces; an additional eye* and a half moon grace

* One of the names of Shivu is Trilochunu, viz. the three-eyed. One of the names of Jupiter was Trioculus, (Triophthalmos,) given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

joy at his heroism, danced on the spot. When Sarbahun was dead, the Deotas descended from heaven, placed the Jymala, or chaplet of victory, round his neck, scattered flowers on his body, lit lamps, and made offerings to his manes.

When Raja Chumput received intelligence that his son was dead, he was much afflicted, and the mourning of his mother was very great. One day, after having been extremely dejected and sorrowful, she fell asleep, and Sarbahun appeared to her in a dream, saying, 'O! Mother! grieve not for me, I shall again be conceived in thy womb, and become an Uvutar, or incarnation of the Deity. When regenerate, I will restore to you peace and tranquillity, and inflict on the Moosulmans signal retaliation.' His noble minded mother, becoming exceeding joyful, awoke. On relating her dream, all who heard it marvelled. She accordingly became pregnant, and gave birth to a son, who was named Chuttur Saul, by whom the wishes of her heart and soul were gratified, since he was an incarnation of the Deity.

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each forehead*; he has four arms; in one hand he holds a purushoo; in the second a deer; with the third he is bestowing a blessing, and with the fourth he forbids fear: he sits on a lotus†, and wears a tyger-skin garment.

At other times Shivu is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs, having in one hand a horn, and in the other a drum.

Another image of Shivu is the Lingu, a smooth black stone almost in the form of a sugar-loaf, with a projection at the base like the mouth of a spoon.

Maurice observes, respecting Bacchus, whose name has been conferred on sovereigns eminent for dispensing wise laws, and performing beneficent and brilliant acts, and whom all the classical writers of antiquity have, with one consent, joined in asserting to have been the first conqueror, and not merely the conqueror, but the reformer and legislator of India:—

"In truth, deeply as the history of this personage is involved in the fables of mythology, various as are the characters which Bacchus is said to have sustained, and multifold as are the allegorical forms under which he is represented; yet it is highly probable, that some illustrious character, (whether Egyptian or Indian; whether we denominate him Osiris, Sesostris, or Rama; whether we derive the word itself, with Jones, from Bagis, a Sunscrit title of Seeva, the generative god of India, whence Bhagavat; or, with Bochart, from Barchus,) eminently endowed with the important qualifications ascribed to Bacchus in the earliest ages, actually did exist, not only a great hero in war, but a powerful patron and zealous promoter, in peace, of the liberal and useful arts. He seems to have been known and adored, under one or other of his numerous titles, in every region of the earth, some of whose titles are enumerated in the subsequent ancient epigram.

"Ogygia me Bacchum vocat,
Osyrin Ægyptus putat,
Mysi Phanacem nominant,
Dionyson Indi existimant,
Romana Sacra Liberum,
Arabica gens Adoneum,
Lucaniacus, Partheum."—*Maurice.*

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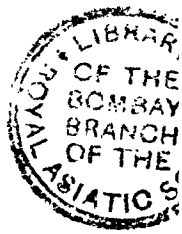
* At the churning of the sea, Shivu obtained the moon for his share, and fixed it, with all its glory, in his forehead.

† It appears that this plant was formerly venerated by the Egyptians as much as it is now by the Hindoos. The Sacred images of the Tartars, Japanese, and other nations are also frequently represented as placed upon it.—Vide note 38.



CHAP. IV.

Concerning the Infancy of Chuttur Saul.

WHEN Sarbahun became incarnate in the person of Chuttur Saul, at the time when infants usually cry, he roared so loud, that the attendants were deafened with the sound. His hair was soft and curly: his face extremely handsome, and cheerful as the moon. His eyes surpassed description; but an idea of them may be conveyed from two enamoured humble bees[37] playing on the flower of a full blown lotus[38]. On his high forehead, the rays of genius shone resplendent; his arms were long and graceful, his nails of vermillion[39] hue. The rejoicings at his birth delighted the ears of poor and rich: the heart-soothing sound of kettle drums and trumpets, conveyed peace and tranquillity to the soul, diffusing universal joy. Every person returned thanks and praise to God; the usual rites were performed: the gods, the spirits of deceased ancestors, and mankind, rejoiced, danced, and sung. The munificence of Raja Chumput was unbounded. Lukshmee[40] presided in the dwellings of the poor. Chuttur Saul, like the moon, rose in the world to run his course with radiant splendor, and to appear with greater brightness, from his glo-

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[37] The humble bee is considered the harbinger of glad tidings.

[38] There are said to be three species of the lotus: one bearing a white blossom, another of a pink ruddy color, and the third blue. The first is said to be common in Nepaul; the second peculiar to Hindoostan; and the third perhaps alludes to the lily of the Nile, or blue lily; the word *Neel* signifying blue, as well as the name of the river; and hence the نیلوفر Neeloofur, or water lily of the Arabs and Persians. The calix of the lotus blows like that of a large tulip, diffusing a sweetness like the smell of the lily. Among its broad leaves it puts forth a flower, in the centre of which is formed the seed-vessel, shaped like a bell or inverted cone, and at the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they were formed, the bulb of the vessel serving as a matrice to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves: after which, like other aquatic weeds, they take root whereever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrice, without being fostered in the earth, was naturally adopted as the symbol of the productive power of waters, upon which the active Spirit of the Creator operated in giving life and vegetation to matter. It is most elegantly depicted in the Heetopades, as the cooling flower, which is oppressed by the appearance of day, and afraid of the stars, and spreading its blossoms only at night.—*Maurice.* See note 111.

[39] Alluding to the practice of dying the fingers and toes with *mendhee.*

[40] Lukshmee is the goddess of prosperity: she is painted yellow, and sits upon a water-lily, holding in her right hand the *pashu* (a rope), and in the left a necklace. She is also named Pudmaluyu, she who sits on the water-lily. Pudma, she who holds in her hand the water-lily. Shree, she in whom all take refuge. Huree Priyu, the wife of Huree (Vishnoo), who is said to have obtained this goddess at the churning of the sea. The reader will remember something similar to this, in the account of Venus, who is said to have sprung from the froth of the sea.—*Ward.*

ry being by a transitory cloud obscured. [41] Six days after his birth, his nativity was celebrated with great joy and festivity. His father gave much in charity to the Bramhuns, to whom also every person contributed on the joyous occasion.

The princely deportment and dignity which Chuttur Saul evinced even from the earliest age, were the cause of his receiving that name [42]. When he could move about, bells were fastened on his well formed limbs; the sound of them transcending the melody of the Huns [43], a bird which feeds only on pearls. As soon as he could stand, a sword was placed in his hand, and the event celebrated by the poets, the pious and the learned, who predicted his future fame. He grew so rapidly, that the changes in his appearance resembled the phases of the moon. He would rise at an early hour, sit down cheerful and pleased; and when his father's courtiers paid him their respects, he would laugh and display his pearl-like teeth; and, by his playful gambols and good temper, win the hearts of all. Sometimes he would pursue his shadow, or observe the horses, elephants, and retinue; displaying even at that early age, extraordinary indications of penetration, talent, and sagacity. By the time he had attained his seventh year, he had made great progress in the different branches of science, was initiated in the principles of the faith, and devoted to the service of God.

The city of Muhoba is celebrated for a temple containing images of Rugoput, or Ram Chunder, Luchmun, Seeta, and Bal Govind [44]. The two first were respectively re-

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[41] The festival called the Ch,hutee* is the celebration of the nativity six days after the birth, when the infant is presented to his relations with great rejoicings. Arms are put near the child, and worshipped, in order that he may never be afraid of, or hurt by them.

[42] This word is properly Kshutr, which is changed, in the Bhakha dialect, into Ch,hutur, signifying the faith of the Kshutrees, or Chuttrees, the caste of Rajpoots so called; and Saul is the well known timber tree, distinguished by its height above the other trees of the forest; as Ch,hutur Saul was above the rest of mankind by brilliant achievements. Chuttur Saul, therefore, signifies the tree of the faith. It may be proper to observe, that trees are held sacred, and considered symbolical of the Deity, on account of the food, shelter, and protection they afford to men and animals. The Burr, Vutu, Banyan tree, or Ficus Indicus, is considered particularly sacred, from its semblance to the Deity, in producing itself, the boughs shooting down their roots, becoming the stems of separate trees, thus extending themselves over a great space of ground. Instead of writing the word Kshtr or Ch,hutur Saul, I have found it more convenient, (disregarding *euphony*,) to adhere to English orthography and pronunciation, by uniformly spelling it Chuttur Saul.

[43] The Huns appears to be "Rara avis in terris, simillima cygno."

[44] Govindu is one of the names of Vishnoo, signifying the raiser of the earth from the waters of the universe, where it was taken by the demon Muhasoor, and whither Vishnoo followed him in the form of a boar, killed him with his tusks, and replaced it in its former situation.

This is an evident allusion to the deluge: and the reader will recollect the fable of Adonis being killed by a boar, and also of the Erymanthian boar. Bal, Belus, or Bálee, is supposed to be Hercules, who is by Cicero denominated Hercules Belus. And the late Colonel Wilford stated, that "The Greeks, who certainly migrated from Egypt, carried with them the old Egyptian and Indian legends, and endeavoured (not always with success) to appropriate a foreign system to their new settlements. All their heroes or demi-gods, named Heracles by them, and Hercules by the Latians, (if not by the Eolians,) were sons of Jupiter, who is represented in India both by Hura or Seeva, and by Huri or Vishnoo; nor can I help suspecting that Hercules is the same with Heracula, commonly pronounced Hercul, and signifying the race of Hura or Huri."

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* This seems to be a ceremony corresponding to that of the Jews, who on the *eighth* day brought the child to be circumcised: the mother being unclean seven days, the child was also considered so, which rendered it unfit to be brought into covenant.

presented with a bow and arrow in their hands. Seeta's image was emblazoned and richly clad in garments of gold; and the decorations of Bal Govind surpassed description. The figures, in their different costumes, were seated on their respective thrones, and the people periodically assembled at the temple to worship.

One evening Chumput Rae and Chuttur Saul went there to perform their devotions, and to make offerings to the manes of deceased ancestors. The awnings were spread, the cymbals clanged, and bells rung; and old and young, rich and poor, assembled for the purpose of worship.

Chuttur Saul greatly admired the figure of Bal Govind, and fancying it had life, asked the attendants at the temple, if it could speak; adding, that he thought he could prevail upon it, both to talk and to dance. They replied, that it had never been known to articulate, explained that it was only the image of the deity in the capacity of preserver of the earth, when it was submerged in the waters of the universe; and recommended him to reject puerile ideas, and conform to custom, established and revered, from time immemorial. Disregarding their advice, however, he entered the temple; and in order to observe the slightest motion of the figures, kept his eyes immoveably fixed on them, so that, from intensity of staring, tears rolled down his cheeks; a circumstance noticed by the attendants with much surprise.

After two days had elapsed, he observed the image of Bal Govind look at, smile, and make signs to Seeta, whose figure in like manner responded; and perceiving the symmetry, grace, and elegance of Bal Govind's form, he longed to make it dance. That image, convinced that its votary was devout, pious, and stedfast in the faith, was induced to gratify his wish; and, descending from its throne, commenced dancing, its head moving in unison with its hands and feet. The people who were assembled were astonished at the miracle, and remained mute with admiration and amazement.

CHAP. V.

Respecting the War with the Emperor Shah Juhan, and the Treachery of Puhar Singh.

WHEN the Emperor Shah Juhan, in anger and rage, like a ferocious lion, turned his attention to the extinction of the rebels, and the subjugation of Boondelkhund and the Duk,hun[45], he entered those provinces with an army of sixty thousand men, levied and

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[45] The following account, taken from Dow's History of Hindoostan, seems to refer to this period. "In the year of the Hijree 1037. A. D. 1628, an insurrection took place in the small province of Bundelkund. The Indian prince of that country, whose name was Hidjar Singh, having come to pay his respects at the court of Agra, found that an addition was made in the books of the imperial treasury, to the tribute which he and his ancestors had formerly paid to the house of Timur. Instead of petitioning for an abatement of the impost, he fled without taking leave of the Emperor." (This appears to corroborate the case of Chumput Rae, of whom, however, Dow makes no mention.)

"When he (Hidjar Singh) arrived in his dominions, he armed his dependants to the number of 15,000 men. He garrisoned his fortresses, and occupied the passes which led to his country. The Emperor was enraged at the presumption of this petty chieftain. He ordered Mohabet to enter his country with 12,000 horse. Lodi, lately received into favor, with 12,000 more was commanded to invade Boondelkhund from the south; and Abdalla with 7000 horse from the east, by the way of Allahabad. These three armies, under three experienced and able officers, were more than necessary for the service; but the Emperor was desirous to shew an instance of vigor at the commencement of his reign, to raise the terror of his displeasure, and to re-establish tranquillity and good order, by the means of fear. The Emperor himself marched from Agra, on the 20th of December, on a tour of pleasure to the forest of Nidurbari, where he hunted tigers for six days, and took the route of Gualior, that he might be near the seat of war. The refractory Raja was pressed on every side. He resisted with spirit, but was driven from post to post. He, as the last resort, shut himself up in the fort of Erige (Ireech,h.) Abdalla sat down before it, and having made a practicable breach, stormed the place, and put the garrision, consisting of 3000 men, to the sword. The Raja made his escape. He was ruined, but his spirit was not broken. With the remainder of his army he fell in the route of Mohabet, and his forces being cut off, he himself came into the hands of the Captain General. Mohabet carried his prisoner to the Emperor, who had returned to Agra. Shah Juhan was rigid to an extreme, and his humanity gave always place to policy. He ordered the unfortunate prince into confinement, intimating that a warrant should be issued for his execution. Mohabet, who admired the intrepid constancy of the Raja, shewed an inclination to intercede for his life, but the stern looks of the Emperor imposed silence upon him. He however, the next day, carried his prisoner into the presence: the rigid darkness of Shah Juhan's countenance continued, and the Captain General continued in close conversation with the Raja. The Emperor saw them, but was silent. The prince, and even Mohabet despaired of success. They came the third day into the presence, and stood as usual at a distance. The Raja was in fetters, and Mohabet chained his own hand to that of the prisoner. "Approach, Mohabet," said Shah Juhan. "The Captain General will have it so: and I pardon Hidjar Singh: but life without dignity is no present from the Emperor of the Moguls to a fallen prince. I therefore to his government restore Hidjar Singh, upon paying sixteen lakhs of rupees, and furnishing the imperial army with 40 elephants of war." In the year of the Hijree 1044. A. D. 1633, the Raja of Bundelkund again revolted. The terms imposed upon him at the reduction of his country by Mohabet were too severe, and he only remained quiet to prepare for another effort against the imperial power. Ourungzeb, the third son of the emperor, was sent against him, under the tuition of Nuserit, the Soobah of Malwa. This was the first opportunity given to that young lion of rioting in blood. The Raja, though much inferior in force, was obstinate and brave; possessed of many strong holds, he resolved to stand upon the defensive against an enemy, whom he could not with any assurance of victory face in the field. The war was protracted for two years. *Judger* (perhaps intended for Hijar) Singh main-

expended enormous sums of money, and occasioned such slaughter, havoc, and destruction that every Raja was reduced to obedience and submission, and all who had raised the head of pride, arrogance, and revolt, were put down, humbled, and subdued.

During this period of general subjugation, Boondelkhund, being occupied by the imperial troops, was considered weak, tranquil, and of no importance.

Chumput Rae, observing the neighbouring Rajas conquered, their authority subverted, the Moosulman power every where predominant, and his own dominions occupied and surrounded by the imperial troops, felt internal reproach, and tacit shame and dishonor, at remaining an inactive and passive spectator of passing events. He accordingly determined to adopt decisive measures for the relief of his country, to throw off the yoke of allegiance to the Moohummudans, and expel them from his dominions. With this view he communicated his design to the Boondela Sujjan Singh, saying that he placed his trust in God, whose ways surpass the finite ideas and comprehension of man, who, ever watchful over his creatures, never slumbers, brings wonderful events to pass, and by whose sufferance alone the sixty thousand men have overrun the land. Confiding in him, let us grasp our arms, lay waste the country, consider the foe like oxen be-

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tained every post to the last: and he yielded in one place only to retire with accumulated fortitude to another. Ourungzebe, though but thirteen years of age, displayed that martial intrepidity which could not, by the influence of Nuserit, be restrained. He was present in every danger, and shared an elevation of mind in the time of action which shewed that he was born for tumult and war. The last place which remained to the Raja was his capital city, and in this he was closely besieged. He was hemmed in on every side by the imperial army, and the circle grew narrower every day. Resolution was at last converted into despair. His bravest soldiers were cut off. His friends had gradually fallen. The helpless part of his family, his women and children, remained. He proposed terms: but his fortunes were too low to obtain them. To leave them to the enemy would be dishonorable: to remain himself, certain death to him, but no relief to them. He set fire to the town, and escaped through the flames, which overwhelmed his family. A few horsemen were the companions of his flight, and Nuserit followed close on their heels for two hundred miles. The Raja at last crossed the Nurbudda, and penetrated into the country of Canduana. The unfortunate prince was at length overcome with fatigue. He came into a forest, and finding a pleasant plain in the middle, he resolved to halt, dreaming of no danger in the centre of an impervious wood. Both he and his followers alighted, and tying their horses to trees, betook themselves to rest. A barbarous race of men possessed the country round. They had not seen the Raja's troop; but the neighing of his horses led some of them to the spot. Looking from the thicket into the plain where the fugitives lay, they perceived to their astonishment a number of men richly dressed, sleeping on the ground, and fine horses standing near with furniture of silver and gold. The temptation was too great to be withstood by men who had never seen so much wealth before. They rushed upon the strangers, and stabbed them in their sleep. While they were yet dividing the spoil, Nuserit came. The robbers were slain, and the head of the Raja was brought back to the army, which Nuserit had left under the command of Ourungzebe. In the vaults of the Raja's palace, were found to the value of three millions in silver coin, gold, and in jewels, which Ourungzebe laid at the feet of his father as the first fruits of his victories.

"On the 1st of October 1636, the emperor Shah Juhan set out from Agra with his usual pomp and magnificence. Dowlutabad was the point to which he directed his march: but his progress was politically slow. He had given orders to the Governors of the provinces to join him with their forces as he advanced, and the distance of many of them from the intended scene of action, required time to bring them into the field. The prince Ourungzebe attended his father on this expedition, and was highly in favor. He proposed, with a youthful ardor which pleased the Emperor, to take a circuit through the province of Boondela to view its strong holds, which he himself, under the tuition of Nuserit, had some time before taken from the unfortunate Judger Singh. The Emperor had not as yet collected a force sufficient to ensure success to his arms, and to gain time, he listened to the request of his son. The whole year was passed in premeditated delays and in excursions of hunting, so that the Emperor did not arrive in the Dukhun, until the latter end of the rainy season of the year 1637 of the Christian æra."—*Dow.*

fore a den of tigers, and slay them without hesitation or pity; for, according to the proverb, 'He who hesitates will undoubtedly fail; but the person who strikes the first blow shall assuredly be successful.' Raja Chumput accordingly prepared for war, and issued orders to disregard the authority of the Emperor, to attack his outposts, slay his Soobahdars, and generally to rise in arms. He accordingly selected the most able, enterprizing, and experienced warriors; marched, and attacked the imperial forces; destroyed, or drove in their detachments; spread havoc and destruction, and rendered the country desolate.

The intelligence of this insurrection occasioned much consternation at the court of Dihlee, and the Emperor commanded an Umeer to hasten with a powerful force to the assistance of the Soobahdars, to re-establish their authority, seize Raja Chumput, and bring him a prisoner to the imperial court. The different detachments were accordingly assembled, and sent to join the army, which being thus re-inforced, entered Boondelkhund, and proceeded to invest the fort of Oorch,ha.

When the Raja ascertained that the imperial forces were advancing to besiege his capital, anger and indignation filled his mind. He ordered his troops to give no quarter, to allow none to return; and grasping his bow, discharged arrows in rapid succession and with unerring aim, perforating the armour, and lodging their sharp points in the breasts of the enemy. Troops advanced, a furious battle ensued, and the Emperor's army was compelled to retire. The retreat ended in the flight and total defeat of the imperial forces, with the loss of Dohl Shah Baz Khan, Baqee Khan, Futh Khan, and numbers of Moghuls who were slain.

Raja Chumput having thus restored peace and tranquillity to Oorch,ha, lost no time in pursuing the fugitives, surrounded them with his forces, destroyed the forage and resources of the country, intercepted their supplies, and reduced them to such extreme distress, that they knew not what to do; for it was neither prudent to remain, nor wise to advance. In short, famine and the sword occasioned the entire destruction of the imperial army. The news of this event spread throughout the land, filling the hearts of the neighbouring Soobahdars with fear, dread, and dismay.

The Raja next attacked and burnt Suronj, advanced on Bhelsa, which was evacuated on his approach, invaded the district and defeated the Soobah of Oojyn: then, ravaging the country, proceeded to Dhamonee in Gopachul, spreading over the land ruin and desolation. The cities, towns, and villages which he destroyed, were so numerous, that to avoid prolixity, their names have been omitted. The whole country presented one continued scene of ruin, rapine, and devastation. From the Chumbul to the Tonse, every town and village which the army passed was plundered and burnt. The smoke of the burning towns ascended to the sky, concealed the sun, and rendered mid-day dark and gloomy as night! No pen can describe the extent of the misery, desolation, and woe; for every measure which the Emperor adopted to prevent the ruin and spoliation of the country was of no avail.

Raja Chumput levied the Chouth from all the neighbouring Umeers and Soobahdars, who hastened to transmit it to his camp, in order to avert the impending calamity. On receiving that tribute from every contiguous country, province, and city, he discontinued hostilities, and granted them peace and protection.

When the Emperor received intelligence of the defeat and destruction of his army, of the death of Shah Baz Khan, of Baqee Khan, Futh Khan, and other valiant chiefs, he was overwhelmed with consternation. The courage, valor, and victory of Raja Chumput were the theme of every tongue. The success of his arms occasioned great depreciation in the value of Moohummudan property, and excited a commotion which subsided only, when the public mind, diverted to another object, was engrossed and elated with the extensive preparations which were made for a renewal of the war.

An imperial Furmaun was issued, commanding the nobility and the troops near the court to hold themselves in readiness to march for the conquest of Boondelkhund. Mohummud Soobah, Wulee Bahadoor Khan, Ubdoollah Khan, and other experienced chiefs, accordingly entered that province, and were joined near the fort of Oorch,ha by a considerable force under Nousheer Khan. Elated by their numbers, and confident of success, sounding their kettle-drums and trumpets, they drew up in order of battle, in front of the fort, and made arrangements for the assault.

Raja Chumput observed them with satisfaction, expressed joy at their approach, and a favorable omen opportunely occurring, it was hailed as the harbinger of victory. Animated by the hope of success, indignant at the presumption of the foe, and determined to conquer or die, he adopted every measure which wisdom, foresight, and prudence could suggest. The skill and ability he displayed transcend description. He would sometimes suddenly appear, shout, and rush on the Moghuls: or from ambuscades discharge a shower of arrows, wounding men, elephants, and horses, putting them all in motion like the leaves of a tree shaken by the wind: at other times, he would lead his army to battle, defeat a force moving in his rear, or simultaneously attack detached parties. The enemy would sometimes say, Take ransom, spare our lives, and let us depart in peace: at other times, he would assail them in force, and shower down arrows, bullets, and cannon balls.

The enemy used to say, Go where we may, we are sure to meet Raja Chumput. Dreaming they were attacked, they would start in their sleep, and taking from their ears the cotton of carelessness and neglect, remain vigilant and alert in expectation of a surprise. The warfare to which he exposed them was a severe and ample test of their firmness, fortitude and valor. They were constantly annoyed, harassed, and reduced by the desultory attacks of the Raja, whose troops, hovering round, intercepted their supplies, and every measure which they adopted to obtain them, was counteracted by his superior celerity, foresight, and precaution. Famine soon began to extend its ravages, reduced them to extreme distress, and obliged them to convene an assembly of chiefs, to deli-

berate and determine on measures calculated to extricate them from their alarming and perilous situation. They said to one another, All our plans have failed, our spirits are damped and depressed; famine, apprehension and dismay prevail throughout the camp: and in the event of a continuation of hostilities, we must sacrifice our army, our treasure, and our lives. It is therefore indispensible to open a negociation, and make the best peace we can. The Raja has obtained a succession of victories, been successful in all his undertakings, is independent, magnanimous, and high-minded, and consequently will never consent to the establishment of military posts in his country. We must therefore at once wave all claim to the principality of Oorch,ha, solicit him to grant that government to Puhar Singh, and allow us to quit his territory unmolested. A negociation accordingly ensued: and Raja Chumput, not perceiving any thing unreasonable in their request, and deeming it prudent and political to put an end to the war, acceded to their proposals, allowed them to retire from his dominions, and entrusted the government of Oorch,ha to Puhar Singh, on whom he likewise conferred the title of Nirp.

Raja Chumput extended his frontiers to the utmost wish of his heart, and on the restoration of peace and tranquillity was hailed as the deliverer of his country. The fame and praise of Raja Chumput spread throughout the land. Strains of joy resounded in the streets of Oorch,ha, gladdening the dwelling of every Boondela.

The news of these events threw the Moosulmans into extreme dismay. They said to each other, The empire is reconquered, our government subverted, our dynasty ended. The former gloom, care, and dismay of the Boondelas are now turned to joy and gladness. The ears of the Hindoos are delighted with songs of triumph! The fame of Raja Chumput is sung throughout the land! Once Raja Indru[46], the king of heaven, being angry, caused it to rain on Brij[47] without intermission, when Sree Krishn, that is to say Kunheeyu, pitying the distress of its population, came to their assistance, and afforded them protection. In like manner, the birds of Boondelkhund, which were grasped in the talons of the anger of the king, were delivered by the whistle[48] of the valor of Chumput Rae.

When Puhar Singh was settled in his government at Oorch,ha, Raja Chumput went to pay him a friendly visit. Puhar Singh received him with the greatest respect, honor, and distinction; and taking an ewer of water attended him personally with the humility of a menial. Raja Chumput, however, immediately extended his arms, which were deco-

[46] Indru has a thousand eyes, and is considered a deification of the heavens. He is represented as a white man sitting on an elephant, called Oiravutu, with a thunderbolt in his right hand, and a bow in his left. He is supposed to preside over the elements, so that in times of drought, prayers are addressed to him, as the giver of rain. He is also one of the ten guardian deities of the earth, and is said to preside in the east. The reign of Indru is said to be 100 years of the gods, after which another person, from among the gods, giants, or men, by his own merits, raises himself to the eminence. The sacrifice of a horse 100 times, raises a person to the rank of Indru.—*Ward.*

[47] The kingdom of which Mut,hooru (Muttra) was the capital.

[48] An allusion to hawking, and the hawks returning on hearing the whistle of their keepers.

rated with pearls of great value, and embraced him as his equal, while every person united in reciting the praise of Raja Chumput Rae, bestowing high encomiums on his valor and virtues. These panegyrics, however, served only to excite the envy, jealousy, and hatred of the different chiefs.

Puhar Singh, feeling enmity towards his benefactor, determined to adopt some method of effecting his destruction, and said, 'Since Raja Chumput has heard so much of his own praise, he has become proud, arrogant and haughty; if such adulation be the daily theme of every tongue, my fame, virtues, and good name will never be known or celebrated in the world. Raja Chumput therefore is my enemy, whom it is consequently necessary to destroy. My turning against him will doubtless please the Emperor, from whom I shall obtain advancement in rank and dignity, and possibly possession of all the Raja's dominions. Were I to attack him openly, and plunder his country, success would be doubtful; my honor and reputation would be tarnished, and I should be disgraced in the eyes of the world. It will therefore be expedient to effect his downfall by secret and underhand means, by which I shall attain the object in view, without incurring danger, or fear of detection.' Thus Puhar Singh, unmindful of the benefits he had received from Raja Chumput, and all his goodness towards him, basely sought his death. All external, according to the proverb, appeared like milk, but within was deadly poison [49]; for Nirp Puhar Singh, however friendly, pleasant, and well disposed in appearance, was in reality full of ingratitude and perfidy.

In honor of Raja Chumput's visit, Puhar Singh gave an entertainment to the neighbouring chiefs, supplied the most rare and delicious diet, sparing no expense to render the feast worthy of his distinguished guest. The humility, urbanity, and courtesy of Puhar Singh excited general satisfaction, diffusing feelings of conviviality, friendship, and good humor. In the course of the repast, a dish of prepared betel was placed before each guest. The Rajas who were connected with Raja Chumput were seated near him; and when the dish was placed before him, they noticed circumstances inducing a suspicion of treachery. A parrot and a mina also which were in the apartment began to scream, flutter, and utter strange lamentations, indicating to the wise, prudent and discerning, that Puhar Singh had a design against the life of Raja Chumput. Raja B,heem, who was in the relation of brother to the Raja, convinced of the intended treachery, and contemplating the disastrous consequences likely to result from the success of the nefarious design, exchanged his own dish for that of Raja Chumput. When he had eaten of it, he retired to his tent, and held secret converse with his friends. The poison he had swallowed, soon began to operate, and he resigned his soul to God. All his friends lamented his death; and said, 'Alas! Raja B,heem! He sacrificed his life for the safety of his brother [50].'

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[49] Allusive to the custom of administering poison in milk. The late Shumsheer Buhadoor caused his uncle, Gunee Buhadoor, to be poisoned with a draught of milk, in the fort of Ujee Gurh, in 1802.

[50] Probably Raja Bheem was his brother-in-law, since his name does not appear among the number of the real brothers of Chumput Rae; and the word brother in India is of very general application, people of the same caste, friends or acquaintance, often receiving that appellation.

The fate of Raja B,heem rendered the perfidy of Puhar Singh apparent to all. Iniquity is not to be concealed by endeavouring to hide it from public view; for nothing can be done unknown to God. He sees the good and evil of every one, and brings the designs of the wicked to light.

When Puhar Singh discovered that his attempt had failed, he sent for a gang of thieves, and instructed them to assassinate Raja Chumput; promising to reward them amply on the completion of the deed. They accordingly consented to act conformable to his directions, and made arrangements for carrying them into effect, as soon as the nights became dark. In order to enter the Raja's dwelling unobserved, they were provided with black caps and drawers, with bows and arrows of sable hue, and each man had a well-tempered dagger at his waist. Thus equipped, they proceeded by creeping on the ground, in order that the noise of their feet might not be heard; and advanced like an enraged elephant without bells [51]. Their color assimilating with the hue of night, enabled them to elude the watchmen, and reach the Raja's dwelling unobserved. On entering, they proceeded through several apartments, extinguished the lamp, and paused to consider where they should go next; and observing a light in an adjacent building, in which the Raja slept, they proceeded to it. The Raja providentially awaking, perceived the shade of a man passing; and deliberately taking his bow and discharging an arrow, shot a thief through the heart. In like manner, he wounded others; but the rest of the gang rushed out of the house, and fled. The Raja, accompanied by some attendants, pursued them to a considerable distance; but the darkness favouring their escape, they succeeded in getting off.

After this event, every precaution was adopted for the protection of the Raja's person. His mother, who possessed a superior understanding, and was political, prudent, and circumspect, sent for her son, and said, 'Your goodness and generosity, my son, have been requited by treachery and base ingratitude. By destroying you, Puhar Singh no doubt had in view to ingratiate himself with the Emperor, in order that he might rise on your ruin. It is therefore highly expedient to counteract and subvert his designs, an object to which no measure can be more conducive than soliciting peace and friendship with the Emperor, who, after your recent victories, will doubtless be glad to terminate a war in the heart of his empire, and to distinguish you with rank and dignities: you will thus rise far above the rancor, treachery and malevolence of Puhar Singh: your sovereignty will then be established on a solid foundation: peace will diffuse her blessings over your dominions: the glory of your victories and the fame of your name will remain untarnished by a reverse, and you will realize objects surpassing the most sanguine of your present hopes and expectations.

Raja Chumput, convinced of the prudence, policy, and wisdom of his mother's advice, determined on sending an embassy to the court of Dihlee. A person well qualified to

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[51] Alluding to the gentle tread of the elephant, and to vicious elephants having bells on them in order to give notice of their approach.

perform the functions of that important trust was accordingly ordered to proceed to Shah Juhanabad [52], where the Emperor received him graciously, and having long felt a desire to see the warlike chief, expressed a wish that Raja Chumput should appear at court; and the ambassador was commanded to return, and communicate the Emperor's desire to the Raja.

When the ambassador returned, and Raja Chumput became apprized of the success of his mission, the condescension of the Emperor and the advantages which it appeared to secure, he lost no time in proceeding to Dihlee; and on being presented to His Majesty, was received with great courtesy and distinction, raised to a military command, and appointed to conduct the siege of Koomhar Gurh. He accordingly joined, and assumed the command of the imperial forces, then before that fort; but on which, in consequence of the incapacity and inexperience of their chiefs and nobles in conducting a siege, they had made no impression. He immediately constructed proper batteries, opened a heavy fire, animated the troops by his personal exertions and example, prosecuted the siege with vigor, energy, and valor, displaying such talent and ability, that the enemy, finding it impossible to resist the persevering impetuosity with which they were assailed, were compelled to surrender. The fame of Raja Chumput was now extolled in the same ratio that the reputation of the chiefs of the imperial army declined. On the completion of this service, he returned to Dihlee, and presented the keys of the fort to the Emperor, by whom he was honored with expressions of approbation and applause.

The distinguished reception of Raja Chumput however, inflamed the minds of Puhar Singh and Dara Shah with envy, malice, and vexation; and induced them to invent a plot in order to effect his disgrace and ruin. Accordingly, Puhar Singh, whose mind was ever fertile in wickedness, conveyed stolen property into the Raja's tent, where, on search being made, it was found, and then accused him of theft. Like the painter who gives what is fictitious the appearance of reality; so Puhar Singh had the art of arraying falsehood in the semblance of truth.

Raja Chumput, however circumspect, could not elude the machinations of Puhar Singh; consequently, rancor and bitter animosity prevailed between them.

Puhar Singh intimated to Dara Shah, that the Emperor had granted the district of Koonch to Raja Chumput Rae, assessed at three lakhs; the overplus of which he appropriated; and offered, if Dara Shah would put him in possession of it, to pay immediately into the imperial treasury nine lakhs of rupees. Dara Shah, pleased with the offer, and allowing avarice to enter his heart, the disposal of the district became centred in the nine lakhs of rupees. Forgetful of the rights of friendship, the recompense for attending at the court, and bearing the Raja's former rebellion in mind, Dara Shah invested Puhar Singh with the district of Koonch.

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[52] The modern city of Dihlee, so called because it was fortified and embellished by the emperor Shah Juhan.

Raja Chumput, incensed, aggrieved, and indignant, went to the Durbar, and addressing Dara Shah, said, 'When appeals are only made to calumniators,—when merits remain unnoticed and unrewarded, what are those possessing them to do? Why is the district of Koonch given to this assassin? Why am I deprived of it, disgraced, and exposed to ruin? You profess friendship, and seek my destruction. But when interest is in view, merit is overlooked—a hundred veils are then before your eyes.'

Dara Shah, on hearing this speech, was inflamed with rage: his face became red, and he angrily reviled the Raja, who, indignant at his language, and sensible of the respect to which he was, by rank, wealth, and power entitled, likewise gave utterance to the impulse of exasperated feelings: and grasping his sword, retorted with equal virulence, acrimony, and asperity; so that they appeared like two infuriated elephants eager for battle. The surrounding courtiers were struck dumb with amazement! The motionless group resembled a picture!

Sree Chuttur Saul, hearing the altercation, came to his father. On his entry, Dara Shah descended from his throne, and retired. Raja Chumput also withdrew, threw off his allegiance, immediately quitted the court; and, beating his drums, which rumbled through the country, proceeded to his own dominions. On his arrival at Muhoba, he was welcomed by his children, relations, and friends; and, enquiring after the health and welfare of each, wiped all traces of care and sorrow from their brows. Resuming his government, he ruled with absolute away, increased his troops, and provided for their welfare. The neighbouring chiefs, on receiving news of his hostile preparations, changed color, and were dismayed. He levied the Chout,h from the adjacent districts, revived the fear and fame of his arms, the dread and terror of his name. Inaccessible and impregnable fortresses resigned the palm of celebrity and fame to his superior renown. Beheld and admired by all, his glory, like the moon, rose to meridian splendor, diffusing mild radiance on rich and poor, who delighted to sing the lays and recite the stanzas of the bards and poets in praise of his deeds, valor, and virtues.

The machinations of Puhar Singh were now well known, and he was branded with infamy, disgrace, and contempt.

CHAP. VI.

Concerning the Rebellion of the Imperial Princes, and the Battles of Oojyn and D,holpoor.

The Emperor Shah Juhan, who was feared and obeyed by all, had four sons. The name of the first was Dara; the second Shoojaa; the third Ourungzeb, and the fourth Morad. They were magnanimous, valiant, discerning, and possessed great mental endowments. The Emperor, influenced by parental kindness, and in order to initiate his three younger sons in the exercise of sovereign authority, entrusted to each the government of a province.

When the Emperor had reigned about thirty-two years, finding himself borne down with age and infirmities, and apprehensive, from the imperious and ambitious dispositions of his younger sons, that they would, after his death, aspire to the throne, he determined, in order to secure the succession to Dara, to proclaim him king in his own lifetime. Dara Shah accordingly assumed the royal titles; and commanded the princes, viceroys, and nobles to appear at court.

When Ourungzeb, Morad, and Shoojaa heard that Dara Shah had assumed the royal state and power, they felt indignant at the idea of submitting to his authority, refused to obey, and prepared to assert their own claims to the empire. Morad caused himself to be proclaimed Emperor, struck coin in his own name, and prepared to seize the throne.

Ourungzeb also secretly aspired to sovereign sway; but more designing and crafty than Morad, wrote to that prince, declaring that he could never submit to the authority of Dara; and had therefore resolved to depose him; but being himself a man of austere and religious habits, he had no wish for imperial power or the cares of government, and was desirous only of devoting his life to the service of God: but it being important that there should be some prince well qualified to discharge the functions of royalty, he proposed to seat on the throne Morad himself, than whom no sovereign could more become the diadem, or be better calculated to promote the happiness of his subjects. Morad felt extreme joy at the receipt of this letter; but fear, apprehension, and the dictates of prudence deterred him from trusting implicitly to the word of his brother. In order, therefore, to remove suspicion and distrust, establish perfect confidence, harmony, and friendship, and render the compact indissoluble, Ourungzeb took the holy Qooran in his hand, and swore to aid and assist Morad, and seat him on the imperial throne. Having

thus prevailed on his brother to dispel doubt and distrust, mutual confidence, friendship, and affection increased, and both princes marched from the Duk,hun on this momentous enterprize.

Dara Shah, having received accounts of the preparations made by Ourungzeb and Morad, and of their having quitted the Duk,hun, collected the imperial troops, and advanced to check their ambitious designs, with an overwhelming force, and a heavy train of artillery. On his arrival at D,holpoor, he drew up his guns on the bank of the Chumbul, in order to command the ford, and thereby render it impossible for his brothers to pass.

From the east, the army of Shah Shoojaa, was likewise advancing towards Agra.

The sound of kettle drums, trumpets, and martial instruments proclaimed to rich and poor the approach of a great and dreadful war between the imperial princes. Hostile preparations filled the governors of the provinces with apprehension and dismay. The people said, 'War has fallen in the times: slaughter and destruction impend; dire and momentous events are about to ensue.' When Raja Chumput received the joyful and heart-soothing intelligence of discord prevailing among the imperial princes, and of each prince advancing in hostile array towards Agra, his right arm became influenced by a strong pulsation, a sign of impending warfare, and feelings of pleasure and satisfaction filled his mind; for the Chuttrees delight in war, and thereby attain celestial beatitude.

At this period the Raja's scouts brought intelligence, that Ourungzeb [53] had crossed the Nurbudda, and been opposed near Oontika, i. e. Oojyn, by Mukund Singh

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[53] "On the 22d of April, A. D. 1658, Muha Raja Juswant Singh, by his scouts being apprized of the motions of the rebels, was ready to receive them. He drew up, before daybreak, his army in order of battle, to be ready to accommodate his dispositions afterwards to the appearance of the enemy's line. He accordingly began the action with the Moghul cavalry, but these were soon repulsed by the veteran troops of Ourungzeb. The Muha Raja, who foresaw the discomfiture of the Moghuls, shewed behind them a front of thirty thousand of his native troops, the Rajpoots, in whom he chiefly confided. Aurungzebe, upon seeing this formidable body, drew back from the pursuit, and restored his line. The Muha Raja advanced with impetuosity, and the Prince met him half way. The shock was extremely violent, and the rebels were on the point of giving way, when Morad with his troops just arrived on the field, and attacked the enemy in flank. The victory was snatched from the hands of the Rajpoots. Their prince *disdained to fly.*" (*Dow.*) In the Alumgeer Namuh, however, page 4, it is stated چنان بیمناك وهراسان گریخت کہ زنار را از گرانی گسیخت that he (Juswunt Singh) *fled* with such fear and dismay, that he tore off his Zoonnar, on account of its weight. (The Zoonnar is the triple thread worn over the shoulders and round the body, and is symbolical of Brumha, Vishnoo, and Shiva.) "The wings were broken and ruined; but the centre, animated by the presence of their prince, stood its ground; slaughter and danger increased every moment. Morad was irresistible on the right flank; and Aurungzebe, who had been upon the point of retreating, advanced again to the charge. The Rajpoots behaved with their usual bravery: but they were surrounded on all sides. The action became mixed and undistinguished. Friends were mistaken for foes, and foes for friends. Uncertainty would have suspended the sword: but fear made it fall every where. About the setting of the sun, the field, covered with *ten* thousand dead bodies on the side of the enemy, was left to Aurungzebe and Morad." *Dow.* In the Alumgeer Namuh, page 4, it is related, that جمیع اموال و اسباب غنیمہ بتصرف در آمد و قریب شش هزار کس از مقتولان باشارہ والا بشمار رسید *near six* thousand bodies of the enemy were counted by order of Ourungzeb, who obtained possession of all the camp equipage of the Raja's army. "The Muha Raja, after the battle was over, drove his *chariot* by way of bravado, *quite* round the army of the victors; and when it is was proposed

Hara. The instruments of war were sounded: a furious conflict ensued: The field was covered with slain: The blood-thirsty sabres committed dreadful havoc in the harvest of existence! The gleam of life-taking cimitars was like forked lightning darting into the enemies' breasts! while the thunder of cannon hurled bolts of destruction through their ranks! In the heat of the battle, Mukund Singh Hara deposited his life with God. The high-minded chiefs, heroic warriors, and valiant soldiers of his army, like those abandoned by fortune, fell around his body! After this sanguinary battle, Ourungzeb entered Oontika, took possession of the country, and resuming his march, proceeded towards Agra, with the impetuosity of a storm.

When the combined forces of Ourungzeb and Morad approached the Chumbul, the intelligence which arrived of the extensive preparations made by Dara Shah for their reception at Dholpoor [54], damped the ardor of the troops, diffusing panic and dismay through their ranks. They said, 'How perilous and dreadful are the times! Who can foretel the extent of the havoc, and destruction of the day of battle! How many valiant warriors will then be numbered with the dead!'

When Ourungzeb became apprized of the feeling of apprehension and dread which prevailed, he cast his discerning eye through his ranks, in order to discover those who might be susceptible of fear from the impetuosity of warlike movements, and the number on

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that a party should be detached in *pursuit* of that prince, he replied, Let the wounded boar have time to fly." Dow's discrepancies are here obtruded on our notice. It would have been gratifying to the curiosity of the present day, had Colonel Dow favored us with a drawing, or at least a description of the Raja's *chariot*; since, as the Champagne and Ek,ha are of modern invention, we are left to conclude that it must have been a Rut,h, or the covered conveyance used by native ladies. In the Military Repository, No. 1, page 35, mention is made by Colonel Pearse of Lieut. Colonel Dow as the translator of a miserable history of Hindoostan, and the author of two wretched plays; and in Sir Nathaniel Wraxall's "History of my own Times," he states, that Sir W. Jones had told him that he knew Dow, who understood little or nothing of Persian, and that his history was translated into Hindoostanee by a native, from whose information the Colonel's work was framed. Under such circumstances, it is creditable to him that he got through it so well.

[54] See Dow, vol. iii.

It would be uselessly increasing the size of this work, to cite from Dow's History of Hindoostan, the account he gives of the battles referred to in these pages. But I have nevertheless deemed it due to the cause of history to notice such parts of his work as obviously appear to be erroneous.

He states, that "*Sittur Saul*, one of the chiefs of the Rajpoots, at the head of 5000 horse, fell in sword in hand with Aurungzebe, whose son Moohumud commanded under the prince, and opposed the Rajpoots with great bravery. A conflict ensued, and the Rajpoots began to file off, when *their leader engaged personally with Shah Moohumud**. The Rajpoots strove to cover their Chief, but he was cut down by the sabre of Moohumud." Thus, Dow makes Moohummud, the son of Ourungzeb, kill his ally Chuttur Saul, whom he represents as in confederacy with Dara. Part of his information was probably drawn from the Alumgeer Namuh, page 6, where mention is also made of the death of Chuttur Saul, which, however, is abundantly disproved in the subsequent pages, where it will also appear, that some time after this battle, Chuttur Saul was only in his 13th year; consequently it is not probable that he could have been personally opposed to any one on that occasion. The Alumgeer Namuh states, that 'Roostum Khan and Rao *Suttur* Saul and Raja Rao Singh of the Rathor tribe, and other chiefs of the army of Dara Shukooh, became the butt of the arrows of fate, i. e. were killed.'

رستم خان و راو ستر سال و راجه راي سنگهه راتهور وغيره سران لشكر دارا شكوه هدف تير قضاكشتند

In Bernier's History of the late Revolution of the Mogul Empire, page 60, it is mentioned, that "at a particular crisis Dara *was informed* that Roostum Khan and Chuttur Saul were killed."

* The words in Italics are here and elsewhere so inserted by the translator.

whom he could implicitly depend. He then consulted his chiefs and nobles on the threatening aspect and alarming crisis of his affairs. Perceiving their opinions influenced by reserve and a strong sense of impending danger, he contemplated his perilous situation in every view; but no ray of hope appeared to brighten his prospects, or dispel the cloud of apprehension which dwelt on his mind. It was then too late to recede; he therefore determined to meet his fate with becoming fortitude and intrepidity.

In the midst of these perplexities, it suddenly occurred to him, that Raja Chumput had the means of affording the aid and assistance which he so much required: he accordingly addressed him a letter, written with much courtesy and condescension, soliciting his alliance, and inviting him to join in the war. Raja Chumput received the letter with great demonstrations of joy, expressed his readiness to unite with the prince, issued orders for assembling his troops, and proceeded to join the army of Ourungzeb, with forces overwhelming as the successive waves of the ocean.

When the standard of Raja Chumput was perceived from afar, the scouts hastened to impart the joyful intelligence to Ourungzeb, who, elated at the glad tidings, began to anticipate the completion of his wishes, dispatched numerous messengers to communicate to the Raja the pleasure and gratification which he felt at his approach, and to invite him without restraint or delay to his presence.

Desirous, however, of postponing the interview, the Raja did not accede to the wish of the prince, who was therefore induced to dispatch Bahadoor Khan, to remove any apprehension, fear, or distrust which might hang over the Raja's mind; and to promise every advantage which he could reasonably expect, on the successful termination of the war. Bahadoor Khan accordingly went to the Raja, and represented that the prince was in anxious expectation of the interview which he had so long and ardently desired, that the proximity of the foe rendered procrastination perilous and unwise, and, therefore, urged the expediency and propriety of his immediately proceeding to the Prince. The Raja accordingly consented to accompany Bahadoor Khan to pay his respects to Ourungzeb, who received him with such courteous urbanity and gracious condescension, that joy and confidence sparkled in the Raja's eyes.

Ourungzeb, courteously addressing him, said, 'Have you not heard that Dara Shah has collected an army, and come to offer battle on the bank of the Chumbul, which he has strongly fortified, commanding the ford with a heavy train of artillery? To attempt to force it, would be rashness; defeat would be inevitable; but still, the river must be passed, or all my designs and hopes will fail: advise me then, O Raja! how to act; for I am at a loss what measure to adopt.'

Raja Chumput replied, 'Let not apprehension dwell on your royal mind. Your servant will conduct the army to another ford; and in case it should also be occupied by Dara Shah, we must fight him there: and, by the blessing of God, victory will crown our exertions.'

When Ourungzeb heard of another[55] ford, he expressed great surprise and delight. The Raja rejoined, 'Prepare, O valiant king! to seize the throne.' Raja Chumput was accordingly appointed to lead the van; and marching that night by another route, conducted the army across the river without opposition. The gloom which had previously overhung the brow of Ourungzeb was now dispelled: joy and gladness beamed from his eyes, diffusing confidence throughout the camp.

When Dara Shah received intelligence that Ourungzeb, joined by Raja Chumput, had crossed the river, he was much appalled: and on hearing the Raja's name, bit his beard from the impulse of rage and vexation, and said, 'If I have any valiant chief, let him oppose and subdue Raja Chumput.'

The army of Ourungzeb advanced: the van was led by Chuttur Saul, whose dauntless intrepidity and disregard of the shot which fell around, elicited general admiration. In ancient times, there was a Deo named Tripoor, who built a palace in heaven, where he exercised such arbitrary and tyrannic sway, that even the wind, without his leave, dared not to blow. His injustice and oppression at length, however, induced Roodr, i. e. Muhadeo, to kill him. Mahadeo, in the act of slaying Tripoor, conveys an apt idea of Ourungzeb and Dara Shah, in the dreadful battle which ensued. The kettle-drums on both sides, rumbled from afar! Trumpets and other martial instruments sounded nearer, war's shrill clarion! When the armies met, dreadful as the blast of the last trumpet were the shouts and clamor which rent the air, and filled the vast concave of heaven with the din of war. Heads flew off! and arrows, those teeth of fate, fell in showers. Horsemen and elephants, guns and men in armour, were promiscuously mingled with those on foot. When Raja Chumput's matchlocks and artillery came into action, thousands of the enemy forsook their lives, and fell on the plain; satiating, with their carcases, the birds and beasts of prey. Raja Chumput acquired fresh distinction, fame, and glory. Mahadeo appeared on the field with a chaplet of the skulls of the slain round his neck. The van of Dara Shah's army, commanded by Wulee Bahadoor Khan, unaccustomed to the persevering valor, vigor, and impetuosity of Boondelas, became appalled, threw down their arms, and fled. In the midst of the battle, the martial bands struck up the strains of victory. Dara Shah had left the field! Thus terminated this sanguinary and momentous conflict, in which so many thousands lost their lives, and which won the throne for Ourungzeb, whose sovereignty was from that day established.

[55] This is corroborated in Bernier's History of the late Revolution of the Empire of the Great Mogul, page 52. "He (Dara) goeth forth, briskly taketh horse, and seizeth on the passage of the river Ichumbul, which is about 20 miles from Agra, where he fortifieth himself, expecting his enemy. But the subtle crafty fakeer (Ourungzeb), who wanted no good spies and people, that gave him intelligence of all, and who knew that the passage was there difficult, took good heed to attempt the forcing it. He came to encamp himself near it, so that from the camp of Dara, one might discover his tents. But what doth he in the mean time? He inveigles a certain rebel raja, called Chempet, presents him richly, and promiseth him a thousand fine things, if he would let him pass through his territories. Chempet agreeth, and offers of his own accord, that he would himself attend him, and shew the way through the woods and hills of his country, &c." Dow however tells us, that *Shaistu Khan informed* Ourungzeb, that the only means left him, was to leave his camp standing to amuse Dara, and to march through the hills by a bye-road, which two chiefs who were directed to attend him in the evening would point out.

A few days after the battle, he entered the city of Ukburabad, or Agra, and Dara Shah fled towards Dihlee, to raise another army. When Ourungzeb ascended the throne, he distinguished Raja Chumput with great honors, granted him a munsub, or command, of twelve thousand men, and a Jageer free of revenue, from Oorch,ha to Molkunarus, and thence to the Jumna.

In a former war, a horse belonging to Bahadoor Khan had been captured, and finding it in the possession of Raja Chumput, he applied to him for it; offering in exchange, the horse, sword, and accoutrements of a nephew of the Raja, who had been killed in action. The Raja felt offended at the proposal, alluding to his nephew's death, and assuming a haughty mien, replied, that the horse having been taken in battle, should on no account be restored; and desired that the subject might not be revived. Buhadoor Khan was about to reply; but finding that he had given umbrage, deemed it prudent to be silent.

At this period, a rumour prevailed, that Shah Soojaa was advancing with a powerful army from the eastward, and that he had crossed the Ganges at Allahabad. In consequence of this information, Ourungzeb commanded Buhadoor Khan to proceed with his troops in that direction; and marched himself with such celerity, that the dust raised by his horses reached the skies.

Raja Chumput not having accompanied Buhadoor Khan, a messenger was dispatched to demand the reason of his remaining in the rear, when the Emperor was marching to battle; and to inform him, that in case of farther delay, his munsub would be resumed; and the messenger, in continuation, added, 'If you refuse, you will effect your own destruction.' Raja Chumput, on receiving this intimation, became highly incensed, and angrily replied, 'I resign the munsub, abandon the alliance and the service of the Emperor;' and with an offended mind, raised his standard, beat the drum of march, and returned to his own dominions [56].

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[56] Raja Chumput could hardly have abandoned the alliance in consequence of his having been offended with Buhadoor Khan about the horse. I am therefore inclined to think that he refused taking a part in the impending battle, in order that Ourungzeb and Shoojaa might, by weakening each other, enable him, in co-operation with Raja Juswunt Singh, to obtain over those princes an easy victory, with a view of subverting their power and the imperial dynasty. For a corroboration of this idea, and a description of the battle of Khujwa, see *Dow*, vol. iii.

CHAP. VII.

Concerning the Defeat of Soobh Kurun, and the Death of Shujjan Rae and his Family.

WHEN Raja Chumput, displeased with the Emperor Ourungzeb, had returned to his own dominions, he collected the whole of his army, attacked and laid waste the town of Buhreer, and contemplating schemes of plunder, retired to the fort of Jyruch,h, where he found it convenient to remain.

The governors of the adjacent districts, alarmed at the designs and proximity of the Raja, applied for support to the Emperor, who, adverting to the different rebellions excited by Raja Chumput Rae, and being then firmly seated on the throne, and without any thing to apprehend, deemed it a favorable juncture for reducing the rebels to obedience, and with this view, appointed a Boondela, named Soobh Kurun, governor of Boondelkhund, and commanded twenty-two nobles, on whom were conferred special marks of royal favor, to proceed with a large force in order to establish the authority of the new governor. Soobh Kurun, pleased with his appointment, immediately collected his forces, and marched to besiege the fort of Jyruch,h.

When Raja Chumput heard the drum of war, he prepared for battle, and proceeded to meet the foe. As the Raja approached, the engagement began, and soon became general. Raja Chumput rained such showers of arrows from the cloud of his bow, that the butt formed of enemies' breasts, was filled with the well-tempered barbs! His valiant chiefs and high-minded warriors, firm and resolute, equally disregarding themselves and the number of the enemy, advanced, slaying as they went! Raja Chumput was always near the foe, of whom he slew so many, that the account transcends description. His fighting, indeed, could only be compared to that of Urjoon, who excelled his brothers and every other warrior, in archery and warlike feats, and whose extreme power, strength, and vigor, enabled him to aid even Indru himself! to whom Raja Chumput might be assimilated; for, with one arrow, he would slay two men clad in armour, and kill elephants and horses with equal facility!

A chief, wishing to exhibit his bravery and equestrian dexterity, darted from the ranks of Soob,h Kurun, and began to prance, and display his horsemanship in front of the Raja, who, in order to punish his vanity and presumption, discharged an arrow, which entered the horse's head, passed through his body, and brought the animal to the ground, where he immediately expired. The chief who was on him, having used abusive language, was killed with the thrust of a spear.

Soob,h Kurun, unable to prevail, drew off his forces, and attacked the fort of Shah Gurh, which became celebrated for the success with which it resisted the imperial army. Thus the valor, skill, and address of Chumput Rae again subverted the schemes of the Emperor, while the Raja remained unmolested, and in full possession of his country.

This tranquillity, however, did not long continue; for, troops, overwhelming as the waves of the sea, invaded Boondelk,hund, harassed and embarrassed Raja Chumput, and forced him to retire to the fort of D,hurounee. On his arrival in its vicinity, he discovered the encampment of a chief of the imperial army, named Bunka, who, having received intimation of the Raja's retreat, had hastened to intercept it. A furious encounter accordingly ensued. The intrepid leaders had sworn by the name of Raja Chumput not to recede, and therefore fought with such irresistible fury and impetuosity, that the Ufghans were beat back; an advantage however, which was dearly obtained; for many of the Raja's chiefs were mortally, or severely, wounded. The Raja, determined to strike a decisive blow, again assailed the enemy's line; and desperate fighting and dreadful slaughter ensued. He charged the army of Bunka sword in hand, and performed such prodigies with his bloodthirsty sabre, that the enemy was compelled to give way.

Although broken and dispersed, Bunka's valiant chiefs rallied their forces, and taking the saddles from their horses, held them before their faces, as shields, to ward off the showers of arrows, balls and bullets, which fell with the violence and impetuosity of rain in a storm. Their chiefs arrogantly called out to the Raja's troops to submit, and acknowledge their superiority, or they would slay both them and Chumput Rae. The Raja, hearing their insolent bravadoes, give way to the impulse of rage and indignation by discharging arrows, possessing the quality of feeding on the blood of enemies' breasts, their bright points gleaming as they passed through the air!

The enemy, with a shout, again rushed forward, and were received by Raja Chumput, whose warlike exploits and brilliant exertions elicited general admiration; for, being descended from Raja Punchum, he never felt fear or dismay; and, although he bore the eschars of numerous wounds, every moment longed for war!

His mighty exertions, indeed, in this hard fought battle, resembled those of Raja B,heem Syn of old. He defeated the army of Bunka, slew numbers of his soldiers, and vied in fame with Soopurnu[57], or Gorooru, at the time of seizing the Imreeta, or water of

[57] Soopurnu signifies, He whose feathers are of the colour of gold. Gorooru, He who swallows serpents. This god, with the head and wings of a bird, and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo. In some respects, Gorooru resembles Mercury, in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter. Vinutu, the wife of Kushyupu, laid an egg, and became the mother of this bird god. Jupiter is said to be enamoured of the goddess Nemesis, in the shape of a goose, and that she laid an egg, from which was born Helen. As soon as Gorooru was born, his body expanded until it touched the sky; all the other animals were terrified at him. His eyes were like lightning. The mountains fled with the wind of his wings, and the rays which issued from his body set the four quarters of the world on fire. The affrighted gods sought the help of Ugnee, conceiving that Gorooru must be an incarnation of that god. In consequence of a dispute between Vinutu and Kudroo, the mother of the serpents, a continual enmity subsisted

immortality. Gorooru is the name of the king of animals, the eagle on which Vishnoo rides, at the sound of whose name snakes flee, in remembrance of the execution he did among them in the Mubabharut, as did the enemy from Raja Chumput; for Bunka turned his back on the field, and Raja Chumput obtained a glorious victory. He next proceeded to Unghoree, whither he was closely followed by Soobh Kurun. Debee Sing,h, the Raja of that town, desirous of remaining neuter, retired on the approach of the hostile armies, and encamped at some distance, for the ostensible purpose of hunting.

Raja Chumput, finding himself thus closely pursued and surrounded, blockaded the roads and streets, and prepared for a vigorous defence. Soobh Kurun surrounded the town with his troops; and Raja Chumput, finding himself much harassed, hampered, and distressed, and averse to oppose Soobh Kurun on account of the numbers of Boondelas who filled his ranks, was desirous of making peace.

With this view, he wrote to Sujjan Rae to join him, in order to assist him with his counsel, in concluding the proposed treaty; and in reference to his rupture with the Emperor, added, that 'His Majesty, unmindful of the aid and assistance which I afforded him in his days of difficulty and distress, enabling him to defeat Dara Shah, and ascend the throne, now attacks me with inveterate animosity, and overwhelms me with innumerable troops. My brethren too are all wounded, and I have arrived at an advanced age, hitherto untarnished by a stain of dishonor, and am now subjected to the painful alternative of making war with my own countrymen; for, even if victorious, what shall I gain but loss of honor and reputation, by affording an opportunity for every one to brand me with having fought and destroyed my brethren. O! Sujjan Rae! The Almighty has hitherto preserved me from the shame, ignominy, and anguish of fighting my countrymen! But what alternative have I? Come and advise me, whether I shall make war or peace! for, although I have no apprehension of the result of the campaign, yet, under the influence of existing circumstances, I long for peace.'

Sujjan Rae was enjoying the pleasures of the chace when he received this communication, and was, at first, inclined to doubt the sincerity of Raja Chumput in desiring peace; but, convinced that he never uttered an untruth, he immediately proceeded to join him.

Soobh Kurun received the proposal for peace with great joy, and a time and place were fixed for concluding the treaty. Raja Chumput accordingly proceeded from Unghoree

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between the descendants of those females, and Gorooru obtained permission from one of the gods to devour all the serpents he could find. When the Hindoos lie down to sleep, they repeat the name of Gorooru three times, to obtain protection from snakes. The mother of Gorooru in the above dispute having laid a wager, and being the loser, was reduced to a state of servitude to her sister; and the serpent, wishing to become immortal, promised to liberate his mother, on condition that Gorooru should bring Chundru (the moon), whose bright parts, the Hindoos say, are filled with the water of immortality. He accordingly, after surmounting astonishing dangers, seized the moon, and concealed it under his wing; but on his return, was attacked by Indru and the other gods, all of whom, however, except Vishnoo, he overcame, and even he was so severely put to it in the contest, that he came to terms with Gorooru, who was made immortal.—*Ward.*

to Deedpoor, where Chuttur Saul, in the bloom of youth and health, went to meet his father. Sujjan Rae also arrived; but the terms of peace were so humiliating and derogatory, that Raja Chumput decidedly preferred war; for it appeared, that Soobh Kurun, in accepting the government of the province, was influenced by the design of securing for himself the principality of Oorch,ha. War, therefore, however deprecated, was infinitely preferable to a ruinous and disgraceful peace; an opinion in which Sujjan Rae fully concurring, Raja Chumput made immediate arrangements for a renewal of hostilities.

When Soobh Kurun found that the negociation had broken off, he advanced to give battle. Raja Chumput allowed the army to approach close, and received them with showers of arrows, like thunderbolts, and a general discharge of fire arms, occasioning such slaughter and confusion, that no person could find another. The disorder and dismay were so general, that although Soobh Kurun adopted several expedients to retrieve the disaster, none succeeded; and, he was accordingly obliged, after sustaining a heavy loss, to quit the field. Disheartened and depressed in mind, at finding all his plans counteracted and rendered abortive by the superior talent, energy, and prudence of Raja Chumput, he was induced to transmit a petition to the Emperor; representing the unsettled state of Boondelkhund, his inability to subdue the rebels and restore tranquillity, and finally suggesting the expediency of the Emperor himself leading his victorious army in that direction.

His Majesty, impressed with the same opinion, was accordingly induced to proceed to Boondelkhund; and Soobh Kurun hastened to the imperial camp, in order to pay his obeisance to the Emperor; and Sujjan Rae deemed it advisable to proceed with him, for the same purpose.

His Majesty, considering it proper to remove Soobh Kurun from a province which he had been unable to rule, appointed him to the government of the Dukhun, whither he was commanded to repair. About this period, a letter was received from an officer, named Namdar Khan, who had been honored with the Emperor's confidence, representing that he had received a visit from Rutun Shah, one of the sons of Raja Chumput Rae, soliciting terms of peace, and requesting His Majesty's instructions on the subject. Directions were accordingly sent to place Rutun Shah in confinement; but that chief, receiving intimation of the Emperor's intention, left the place.

The policy of Sujjan Rae, in tendering his allegiance to the Emperor, not answering his expectations, and finding himself neglected, unnoticed, and unknown, and deeming it unwise to remain where no friend, relation, or acquaintance dwelt, he determined to quit the court, and accordingly proceeded to Oorch,ha, where he expected a courteous and welcome reception.

On his arrival, he was apprized by Ranee Heeradee, that having tendered her allegiance to the Emperor, whose cause she had espoused, no treachery, or breach of faith, could on her part, be expected; and his friends and relations recommended him to seek safety,

as they had done, by submitting, ere it were too late, to the imperial authority. Thus repulsed, he proceeded to Deedpoor to await any favorable change which circumstances might effect.

Ranee Heeradee ordered her officers to hold her troops in readiness for service, and proceeded with them to Jeytra, whence she detached two parties, with directions to advance rapidly, and invest the fort of Deedpoor.

Raja Sujjan Rae, little expecting an attack, for which, in his judgment, he had given no cause, had made no preparation for his defence; and had only three soldiers with him, while he was assailed by thousands, who took possession of the town, and closely invested the fort, from which however, he kept up a fire until his ammunition was expended, and then discharged arrows until every quiver was empty.

The assailants, sounding their warlike instruments, proceeded to the assault, and were met by the three warriors, who had gone out to seek an honorable death. One of them, named Monohur Jusoundee, fought sword in hand, in the midst of the enemy, of whom he slew so many, that the account exceeds belief. Another, named Pandee Pundit, fought for his master till covered with wounds; still neither would recede, it being a principle of religion to fight for a master until you are cut into pieces, small as linseed: for you then enter the mansions of bliss through the sun, and are absorbed into Brimh. In short, they sought, and obtained a glorious death.

The army persevering in the assault, the Thakoor Ranees, or wives of Sujjan Rae, made a large fire, threw themselves into the flames, and sacrificed their lives, rather than endure the ignomy of falling into the enemy's hands. The Sun and the Soors were amazed at the resolution and intrepidity with which they resigned their lives, and uttered exclamations of admiration and applause. Sujjan Rae, who was badly wounded, said, 'They have performed an act of heroism and fortitude, which can be equalled by few! What is there in this world, to render one partial to life?' and drawing his dagger, plunged it in his bowels, and expired.

At this period Ungud Rae, Rutun Shah, and Chuttur Saul dwelt in the town of Muhoba, beloved by all. Chuttur Saul, then in his *thirteenth* year, was eminent for skill in hunting, and delighted in the pleasures of the chase.

When the approach of the imperial army rendered their situation perilous, Ungud Rae prevailed on Chuttur Saul to retire from the scene of warlike operations, and dwell with his uncle, an arrangement with which he reluctantly complied.

After the fall of Deedpoor, the Ranee's troops, in conjunction with the imperial army, advanced on Oorch,ha, where Raja Chumput was encamped. The Raja being then ill, had no intimation of their approach, or no force could have surprized him, whose vigilance, foresight, and precaution were so well known,

CHAP. VIII.

Respecting the Death of Raja Chumput, and the Events relating thereto.

WHEN the imperial army approached Oorch,ha, Raja Chumput retired to Jutwareen. The army halted at Oorch,ha three days, endeavouring to gain intelligence of him, but without success. Though suffering severely from the daily return of an ague, and attended by only five and twenty horsemen, he resolved to hasten to Suhra, in order to seek an asylum with Raja Indramun, the chief of that state: for, in former times, Indramun had incurred the Emperor's displeasure, and been seized and imprisoned for slaying an officer, named Shah Malik, who held a post under the imperial government. But Raja Chumput, being then at court, and in high favor with the Emperor, interceded in his behalf, and obtained both his pardon and the restoration of his territory. Raja Indramun, grateful for the friendly intercession and mediation of Raja Chumput, vowed inviolable friendship and attachment to him: and Raja Chumput, bearing this circumstance in mind, and in want of an ally and a friend, determined, in his present distress, to seek a place of refuge in his country.

He accordingly, on retiring from Oorch,ha, travelled in that direction; and after traversing a great extent of country, and his horses and followers being nearly exhausted with hunger and fatigue, he was induced to dismount, in order to afford them an opportunity of taking the rest and food which they so much required. They had not, however, long enjoyed their repose, when they were suddenly roused to exertion by the approaching sound of kettle-drums; and before they could resume their journey, the imperial army came in sight. Raja Chumput observed, that his fate appeared to be drawing to a crisis, and that it would now be difficult to escape; and opening his quiver, prepared to meet his foes. The party, however, mounted their horses, and retired; but no cover or place of ambush appearing, the Raja was unable to dispose of himself and followers to advantage. Trusting in God, the disposer of events, and the great provider of all, they proceeded untill they came to a river, which afforded a casual, but transient security; for, at the moment the Raja had crossed it, a person, who afterwards proved to be Raja Indramun, mounted on a tazee horse, arrived at the opposite side.

The animal, however, would not enter the water, but remained rearing, and obstinately receding from it. The enemy, in this interval, arrived; and Indramun, finding himself surrounded, and escape impossible, dismounted, drew his sword, and determined to resist till the last; and, for some time, fought with great valor and intrepidity: but being overpowered by numbers, obtained rest and repose in heaven.

Raja Chumput, availing himself of the leisure which this event afforded, resumed his march, sending to Suhra intimation of his approach; and deeming himself secure, was induced to halt, to give his horses and attendants the rest which they so much needed. The party accordingly dismounted near a village, but had not been long there, before intelligence of the approach of an armed force occasioned great consternation. The Raja's wife drew her dagger, and threatened to put an end to her existence, rather than fall into the hands of the enemy. Chuttur Saul ardently longed to display his valor in the expected battle; and Raja Chumput, on the first alarm, seized his bow; but in the act of stringing it, from being old and much used, it bent, and became useless. Thinking it an omen of the approaching termination of his career, he made up his mind to die.

The opposed troops arriving within a short distance, were abruptly demanded to declare who they were, for what purpose they had come, whether as the friends or foes of Raja Chumput, and informed that the first who advanced would be killed. Sheo Ram and Gopaul, the leaders of the opposed band, mildly replied, that there was no occasion to use harsh and angry expressions; for they had neither the wish nor the intention to betray Raja Chumput; but in the absence of Raja Indramun, they had been sent there by Sahib Rae to meet and escort him to Suhra, where he might securely remain undiscovered by his enemies. On receiving this assurance, every one felt confident and convinced; and the horsemen being allowed to dismount, pleasure succeeded the alarm and dismay which had prevailed.

Sahib Rae, on receiving intelligence of the approach of Raja Chumput, deemed it prudent and political to absent himself, in order to avoid an interview, in consequence of which he might afterwards be implicated, and therefore retired to D,hureeree : professing, however, an intention of testifying the deference and attachment of Raja Indramun, by endeavoring to effect a reconciliation between Raja Chumput and the Emperor. Raja Chumput accordingly proceeded to Suhra, and encamped near the temple named Ram Deewaluh, which he immediately entered, in order to return thanks to God for his protection in the providential escape he had experienced; and had scarcely finished his devotions, when intelligence of the arrival of the enemy induced him to retire into the fort. He then became thoughtful and dejected; for, none of his measures were then, as formerly, attended with success; and no intelligence having been received of, or from Raja Indramun, it was doubtful what part he would take on the occasion. Raja Chumput therefore assembled his adherents, to deliberate on what measures it had become expedient to pursue; for, in his judgment, by remaining there no other prospect appeared than that of sacrificing his life; and although death is the lot of all, yet he wished to live, were it only to avenge the fate of his friend Sujjan Rae.

One was of opinion that they should march; another that they should halt, at least until the policy or fate of Raja Indramun could be ascertained; and a third recommended the Raja to secrete himself in his village, and afterwards to act according to circumstances.

Chuttur Saul observed, that if it were his father's fate to die, no place could be more appropriate than the temple of Sree Rugonat,h in that town; for dying there ensures celestial beatitude; but that it behoves us to adopt measures for self-preservation; for while life remains, worldly concerns may be restored to order, and every wish accomplished. 'I also long,' he added,' to avenge the perfidious attack on Sujjan Rae. In Oorch,ha, there are many who will join us, and until I can acquire sufficient force, I will endeavor to harass and annoy the enemy. Thus, gradually gaining strength, I shall be enabled to resume hostile operations; and, if it pleases God to grant us the victory, the foe may yet be expelled, and our government re-established.' About the time of these deliberations, the enemy made an attack on the fort, but was repulsed.

Sahib Rae, finding himself involved in trouble from having espoused the cause of Raja Chumput, and in order to ingratiate himself with the Emperor, wrote to the Qilaadars of the fort, to encourage the Raja to confide in them; but at the same time, to treat secretly respecting him with the enemy. The two Qilaadars, who were ignorant and low bred, created suspicion in the Raja's mind by their inconsistent conduct and contradictory orders, which induced him to resolve on quitting the fort without delay; but in order to conceal his design, he pretended to be satisfied at the prospect of security which it afforded.

Chuttur Saul was accordingly desired to proceed in advance to the town belonging to Geean Shah, a chief who had married the Raja's sister; and soon afterwards was followed by Chumput Rae himself, who, after travelling all night, reached that place unmolested; but on proceeding to the house of his sister, she refused to see him, angrily repulsed his people, and made no enquiry after the declining health of her brother. He had eaten no food for three days, and was exhausted from fatigue, hunger, and attacks of ague, which daily became worse. Depressed in mind, and hurt at the conduct of his sister, he returned to his camp, where food was prepared, of which he partook. Geean Shah was at this period absent; but on his return, he sent Raja Chumput food, and those articles which a traveller requires; it being proper to be hospitable and civil, at least for one day.

The Raja, disgusted at his reception, prepared to quit the place the next morning; and Chuttur Saul was again directed to proceed in advance. Raja Chumput, finding himself still attended by the two hundred horse, felt convinced that he was surrounded by enemies, from whom he accordingly anxiously wished to escape. With this view, he directed the Ranee to give out that he was ill, and to place a servant, on whom dependance could be placed, in his Palkee; covering him with a sheet, and following herself in the usual manner, while he availed himself of the opportunity the stratagem would afford of effecting his escape. The Ranee accordingly sent for a dependant on whom many favors had been conferred, and represented to him the necessity of promoting the escape of the Raja, who placing full confidence in his fidelity and co-operation, had instructed her to impart to him the way in which he hoped to elude the vigilance of the guard. But when the menial understood the nature of the service he was called on to perform, he refused to comply,

She then entreated his acquiescence, representing that the safety, and probably the life of the Raja, from whom he had experienced so much kindness, depended upon his compliance: still, however, the slave declined to incur the personal danger which he apprehended from the part assigned him to perform. The Ranee, at length, incensed at his cowardice and ingratitude, gave way to her feelings in uttering expressions of anger and displeasure.

On the failure of the design being communicated to the Raja, he said, 'Whatever is preordained must take place;' and resigning himself to the will of God, resumed his journey, attended by the escort.

After having proceeded about seven kos, he noticed indications of treachery; and in order to gain time, feigned extreme illness, pretending to vomit; while he made signs to some of the guard, on whom he thought he could depend, and two or three were accordingly induced to join him; but the rest rushed on him. The Ranee, observing the Raja attacked, wounded, and nearly overcome, hastened to the spot; and determining to avoid the disgrace and dishonor of his being vanquished, and falling a victim to a treacherous plot, drew her dagger, and plunged it in his breast, and afterwards stabbed herself. Thus both resigned their souls to God.

PART II.

CHAP. IX.

Respecting the Events which followed the Death of Raja Chumput Rae.

IT has been related, that in the house of Raja Chumput Rae, the wonderful descendant of Punchum, a son was born named Sree Chuttur Saul, by whose directions a poet, named Lal, wrote descriptions of events which were formed into a book. From the earliest dawn of reason, Chuttur Saul evinced remarkable indications of a strong understanding, took great delight in the exercise of arms, and was unrivalled in the use of the matchlock, the spear, sword, dagger, stiletto, battle-axe, bow and arrow, and other warlike instruments. He was extremely partial to horsemanship, and so good and dexterous a rider, that every one, while he passed swift as thought, displaying equestrian feats, applauded, and wondered at, his skill and address. He delighted in hunting and the sports of the field, and at Choukan [58], and other manly games, would surpass his companions and strike the ball far beyond the lookers-out. He likewise possessed the talent of immediately discerning the good and bad qualities of a person from his physiognomy, was skilful in omens, and, when an animal made a peculiar noise, he would instantly prognosticate the good or evil it portended. On hearing poetry or prose, he intuitively understood the subject, appreciating its truths. Highly favored by the bounty of Heaven with wisdom, learning, mental and corporeal endowments, in him every accomplishment was inherent. Wonderful prince! by whom the wishes of his parents were realized! whose virtues, fame, and renown, thundered through the world! the rays of whose prosperity emanated innumerable like those of the sun! The valor and ability which he displayed at Kheltahar, even in his eleventh year, are universally known. Possessing such talents and endowments, it occurred to him that no object however difficult was impossible, and that whatever was preordained would infallibly take place. Under the influence of such impressions, he formed the design of restoring the lost dignity, wealth, and possessions of his father's house.

After the death of Raja Chumput, the Emperor Alumgeer commanded the suppression of the Hindoo religion, and the conversion of its votaries to the Moohummudan faith; for that destroyer of the imperial armies, Raja Chumput, was dead; and no one remained to support the religion and rights of the Hindoos, or oppose the Moosulman arms.

[58] Choukan is said to be a game similar to cricket. It is also termed Gend Goochee and Gilee Dunda.

Raja Chumput, having fought Dara Shah, enabled Ourungzeb to ascend the throne: but that monarch, unmindful of his services, had treated him with treachery and deceit, which induced him to abandon his service. The Emperor, then, apprehending that he would defeat the Soobahdars, whose troops he had so often before subdued, that they dreaded the fame of his arms and the terror of his name, hesitated in selecting an officer competent to conduct the arduous enterprize of subverting his power; and at length deemed it expedient to proceed to Boondelk,hund for that purpose himself.

On the approach of the imperial army, Ranee Heeradee thought it prudent to secure her independence by a tender of allegiance and co-operation. The hostilities which ensued, resembled the war with Jus B,heekum of old, whose strength and valor in battle enabled him, in one day, to slay ten thousand horse and foot; and who was so pre-eminent for valor and mighty deeds, that no one could rule his destiny but Sik,hundee, a woman highly favored and supported by Muhadeo; but even then, she would have failed without the aid of Urjoon, who, accordingly, placing her before him, advanced discharging arrows. When B,heekum discovered that Sik,hundee was followed by Urjoon, he discontinued fighting, and was by him slain with a single arrow. In like mannen was Raja Chumput uniformly victorious, until he was deceived and betrayed by Ranee Heeradee. Wonderful prince! who defeated his foes, conquered the land, entered the solar orb clad in a warlike dress, and now inhabits the heaven of Indru! When the sea, according to the proverb, bursts its boundary, who can stop the briny flood? so, the enemies of Raja Chumput, after his death, not encountering the usual opposition, encreased around, rushed in, and seized the land. As elephants in the forest are afraid to roar when near a tiger, but when the tiger is gone, tread it down, roar aloud, and leave their dirt and straw; so, when that tiger in war, Raja Chumput, had departed from this frail world, enemies assembled, and established oppressive innovations, which confounded those who had lived under his genial sway.

Koonur Chuttur Saul received intelligence of the death of his parents at Suhra, whither, in obedience to his father, he had proceeded. The afflicting information overwhelmed him. With grief, his heart was bursting! sorrow and anguish strove for utterance, until relieved by a flood of tears. He said, 'Sorrow and grief afflict me! My father has left me alone, and whither has he gone? My mother too is dead! from whom shall I now derive comfort and support? Who will solace, soothe and caress me? The comforts and blessings which I derived from my parents, seem now like a dream! My prospects, which appeared so flourishing, so brilliant, now, "like the baseless fabric of a vision, leave no trace behind."'

Reflecting on the mutability of worldly affairs, he said, 'Former Rajas, high in station, great in power, exalted in dignity and worth, "have walked their hour out upon the stage, and now are seen no more!", Where is Raja Pree,a Brit[59], from the rut of the wheels

[59] "The ancient Britons were called Briths, from the custom of painting their naked bodies, and small shields of an azure blue, which in the language of the country was called Brith."—Goldsmith's History of England, vol. i.

of whose car, old ocean flowed? Where is Raja Pri,thoo, who regulated the measurement of land? Where is Raja Junuk, the father of Seeta, the wife of Ram Chundru, who considered pleasure and pain equal? Where are Rajas Urjoon and B,heem, who were brothers, and pledged themselves to assist each other, and conquered eighteen Uk,hshuonees [60]? All died in war, have passed away, and nothing respecting them, but the fame of their virtue and great deeds, remains!' Thus Chuttur Saul pondered how the great of former ages have died and passed away! His good sense, predominating over futile grief and sorrow, suggested the expedience of his assuming the reins of government, and adopting wise and judicious measures, in order to rid the country of the foreign yoke, He accordingly proceeded to the river, performed his ablutions, and offered Tilanjul [61] in the names of his deceased parents; then, changing grief and sorrow to greatness of mind. assumed the government, and proceeded to visit his brother, Ungud Rae, who during the tumult of the times, had taken refuge in Deogurh.

On reciting the events which led to the death of their parents, tears filled their eyes. Ungud Rae observed, that they had nothing but their valor, talents and enterprize on which they could depend: for, enemies had every where increased, committed at pleasure acts of rapine and depredation; while he, by plaints and sighs, could only give utterance to the rage and mortification which inflamed his mind, at witnessing oppression which he could not prevent. For, the sons of Raja Chumput, like enchanted snakes, possessed the will, without the power to injure.

Raja Chuttur Saul observed, that the plan which their ruined fortunes rendered expedient was to exert their talents, make long and distant marches; in search of fortune traversing the land: for, although there is no contending with what is preordained, yet worldly prosperity invariably abandons the slothful and inactive. The only obstacle to this design was want of money, which, however, could in some degree be obviated by the sale of his mother's jewels, which were deposited in the town of Dilwaree. Ungud Rae concurring in the wisdom and expediency of his brother's observations, Chuttur Saul proceeded to Dilwaree, disposed of the jewels, and prepared to return. But the period having arrived for the consummation of his marriage with the young woman to whom he had for some time been betrothed, he determined to celebrate his nuptials before he attended to other designs. His mother-in-law was of illustrious descent, and his wife extremely beautiful. The Purohit [62] who attended on the occasion, conducted himself with pride and arrogance, unbecoming the character of a priest, by adverting to the ruined fortunes of the house of Chumput.

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p. 2. The coincidence is at least remarkable, and favors a presumption that Pree,a Brit, here represented as sovereign of the sea, was no other than Britannia—thus, in the most remote age and country, recognized "to rule the waves."

[60] An Uk,hshuonee is composed of 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants.—*Ward.*

[61] Tilanjul is an offering of linseed and water, presented towards the south, after the burning of the body.—*Ward.*

[62] A Purohit is a Bramhun who performs the office of a priest to Rajas, &c.

At this period, Nirp Jy Singh, who held a government in the Duk,hun, received orders to detach a strong force to subdue and seize a Raja named Koorum Kool, who had thrown off his allegiance to the imperial authority. Chuttur Saul, on observing the troops, was filled with martial ardor, which induced him to make Jy Singh an offer of his services. With this view, he proceeded to his camp, and was received by Jy Singh with great courtesy, honor, and respect, who, in accepting his services, used many gratifying expressions too long to relate.

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CHAP. X.

An Account of the Battle of Deo Gurh.

Raja Chuttur Saul, soon after entering the service of Nirp Jy Singh, wrote to Ungud Rae, recommending him to join that force. On receiving this solicitation, considering any change preferable to the inconveniences of his situation, he proceeded to the camp of Jy Singh, who, pleased at acquiring two illustrious, valiant, and intrepid warriors, gave to each an appropriate command. Although dissatisfied with their situations, yet apprehensive of the resentment of the Emperor, and anxious to acquire fame and the means of subsistence, they were induced to bend to circumstances, and remain with Jy Singh. Bred to arms, they delighted in the scenes of a camp. The sound of the warlike drum, roused their dormant energies, and filled their minds with martial ardor. In battle they led the van, and where no one else would go, was Chuttur Saul seen in the thickest of the fight! When forts and castles were assailed, he would lead the troops, erecting batteries on heights beyond the range of imagination, whence the cannon vomited lightning, and discharged their thunder.

Raja Chuttur Saul was thus employed in the service of Nirp Jy Singh, when the Nuwab Bahadoor Khan received an imperial mandate to besiege the fort of Deo Gurh. Jy Singh was therefore called upon to furnish, for that service, all his disposable force, which was accordingly detached, under the command of an officer named Kooka, with whom Chuttur Saul was appointed to serve; for, reflecting that his father, at the time of assisting the Emperor at the ford of the Chumbul, had exchanged turbans with Bahadoor Khan, thereby establishing brotherly intercourse, he was desirous of serving with him, in the hope that advantages might result from his friendship, as there could be no doubt that so remarkable an occurrence must be well remembered. With this view, he was induced to proceed with Kooka, who advanced, march by march, until they arrived near Deo Gurh, where being joined by Bahadoor Khan, they beat the drum of war. When the chief of Deo Gurh heard the kettle-drums, he advanced with seventy thousand men, and occupied the passes in the hills. Kooka, finding it impossible to proceed, ordered the artillery to the front, and opened a heavy fire on the enemy's van, which was compelled to retire with loss.

Raja Chuttur Saul, valiant in war, dreadful in battle, famed for heroic achievements, active, vigorous, and powerful as a tiger, penetrated into the midst of the Deo Gurh Raja's army; while thousands of balls and arrows discharged at him, fell like rain around. Firm and undaunted, redoubling his efforts, he furiously attacked the numerous troops by whom he was surrounded. Entirely disregarding balls and bullets, he inflicted and received wounds in the enemy's ranks. The foe was confounded. The Deotahs were amazed at

the fighting of Chuttur Saul; and, while repelling the attack of thousands, and scattering death and destruction around, Kalee delighted to see his sword dance. His progress no one could stop; for, as soon as an antagonist had raised his sword, Chuttur Saul, by superior dexterity, inflicted a wound; and he was equally skilful in the use of the spear. Separated from his troops, and surrounded by foes, he fought his way from one flank of their army to the other. Wherever he went, victory followed. Disregarding severe wounds, he renewed the attack, fighting with such impetuosity and fury, that the enemy, believing him to be Kal Roodr [63], took to flight, and abandoned the field. Chuttur Saul obtained lasting fame and renown: for the enemy fled like deer from a tiger. The kettle-drums and trumpets sounded strains of victory, and Buhadoor Khan ordered the camp to be pitched. "Night had now her sable mantle spread" over the ensanguined field, and the different chiefs assembled to talk over the occurrences of the eventful day. Chuttur Saul alone was missing; no one had seen him: enquiries were made through the camp; but no traces of him could be discovered. His followers went over the field, searching in every direction, and loudly calling 'Chuttur Saul!' The echo of the hills alone responded 'Chuttur Saul!' His adherents, alarmed and distressed in mind, roamed about all night. Every hour and every watch appeared to them a Kalp [64]. The whole night was passed in fruitless search and anxious expectation; but no intelligence of Chuttur Saul arrived. Dejected, hopeless, and despondent, they renewed their search. Towards the south, all was conquered; but to them, victory was like defeat; for Chuttur Saul was gone, and grief and dismay filled their minds.

They said, 'Let us search for him throughout the day: if we find him, it is well; if not, let us die.' Despairing of his safety, they had neither appeased their hunger or thirst since the battle. Trusting that he might still be found, they renewed their enquiries and search. At length some one said, 'When the enemy fled, I followed with about twenty horse to a considerable distance in an easterly direction; and after the sun was set, discontinued the pursuit in order to return to camp, and observed a remarkable occurrence: at some distance, there was a horse saddled and bridled, which the horsemen tried to secure: and on approaching him for that purpose, perceived a young man lying wounded on the ground; and when any one went near, the horse ran at him, in order to defend his master.' On obtaining this information, five or six horsemen proceeded to the spot, where they immediately recognized the charger of Chuttur Saul, standing near him, and fanning off the flies with his tail! On observing the wonderful instinct and sagacity of the animal, in protecting his master from birds and beasts of prey, and no less rapacious man, they bestowed on him great admiration and applause: but on their approach, the horse ran at them; obliging them to retire, separate, and advance from different directions, so that when the horse pursued, some others approached. On raising up Chuttur Saul, they discovered that life still remained. They then returned thanks to God for his safety, paid their obeisance to their wounded chief, and gave him some water and a betel

[63] Kal Roodr signifies Muhadeo, who seizes the souls of all.

[64] A kalp is four ages. See note 89.

leaf, which much revived him. On relating to him the news of the victory, he expressed great satisfaction. The horse being secured, they proceeded to camp. The good qualities and instinct of the animal were the theme of general admiration. The wounds of the Raja were dressed, and his courage, fame and heroism acknowledged,and extolled by all, except Buhadoor Khan, to whom the valor and intrepidity of Chuttur Saul, and the wonderful instinct of the horse, had been minutely reported. He expressed admiration at the sagacity of the animal; but did not bestow a word of approbation at the deeds of Chuttur Saul. He was prompt in lavishing encomiums on the fops about his person, but did not concern himself, or ask about the warriors who bravely fought, bled, or died on the field of battle.

When news of this victory reached the Emperor, he expressed his approbation and applause, and immediately increased the Munsub of the Nuwab, who was consequently indebted for his advancment to the intrepidity and heroism of Chuttur Saul. All in fact owed their advancement to him; for his valor, talents, and high destiny occasioned every thing he undertook, and all who were concerned with him, to prosper.

CHAP. XI.

Events which led to Peace, and an Alliance with Soobh Kurun.

THE valor, talent, and heroism of Chuttur Saul, conferred on Kooka and Buhadoor Khan the credit of a brilliant victory; but the people of the country, hearing of the Raja's prowess and mighty deeds, flocked from all directions to see him, and returned gratified at having beheld the warlike chief, of whom they had heard so much.

Buhadoor Khan, after the reduction of Deo Gurh, proceeded to the Dukhun; but Chuttur Saul, though so eminently distinguished and meriting advancement, derived no benefit from his gallant services. Disgusted at the treatment he experienced, and convinced that no permanent advantage would result from remaining with the Moosulmans, he pondered on the wars his father had waged with the Emperor, conquering the Soobahdars, destroying their troops and resources, and widely extending his domains; diffusing through them the blessings of peace; while his goodness, virtue, and fame were the theme of every tongue; and, at length, came to the conclusion, that merely because he was Raja Chumput's son, he was treated with the neglect, scorn, and contempt which he had experienced. 'In consenting,' he said to himself, 'to serve under the man with whom my father exchanged turbans [65], I considered him in the light of a friend; but what can be expected from an illiterate blockhead, who cannot discern the difference between Kitab [66] and Kubab. The only fruit I have gathered from serving with Buhadoor Khan, has been plenitude of difficulty, trouble and vexation. I maintained the dignity, the fame, and the glory of the Chuttree faith; but this Nuwab has not noticed my services even with a nod of approbation: displaying, however, merit, worth, and talents to an ignorant man, is like playing on a Been [67] to a buffalo, perfuming the body of an ass, or planting the lotos, an aquatic plant, in a garden, or like rain on saline earth which absorbs all and yields nothing; or giving counsel to the deaf, shewing pictures to the blind, or expecting to gather fruit from thistles: even so it is, to be in the service of a fool.'

Great dissensions have from time to time prevailed in the world respecting religion between the Hindoos and Moosulmans, and given rise to as much rancor and animosity as existed in days of yore between the Soors and Usoors. From the time that Ourungzeb ascended the throne, a great persecution of the Hindoos commenced: their temples were pulled down; their places of religious resort destroyed; their images mutilated; and a tax was levied on every house. The Rajpoots of the adjacent country were con-

[65] The ceremony of exchanging turbans implies, that the parties thenceforth become as brothers.

[66] Kitab (কিতাব) signifies book, and Kubab (কবাব) roasted meat.

[67] A musical instrument.

quered, made obedient to the Emperor, and powerful armies were sent against those who resisted his commands. All were reduced to submission except one Raja, named Sheo Raj, who set a noble example of heroism and independence, over-ran eleven provinces, levied contributions, seized the Soobahdars, and destroyed the imperial troops, whose efforts he successfully continued to repel. Chuttur Saul, hearing of the fame of Raja Sheo Raj, formed the design of offering him his services; but the difficulty of carrying it into execution appeared almost insurmountable: for, intercourse between the Emperor's and the Raja's country had ceased; the roads were blockaded and strictly watched, and every person passing from one state to the other was immediately put to death. Chuttur Saul, however, in order to avoid the difficulty and peril of the undertaking, quitted the camp, accompanied by his family, for the ostensible purpose of hunting deer with leopards; and, having for some time diverted himself with the sports of the field, traversed the forests and hills of the Dukhun, and passed the night in an extensive wilderness. The next morning, he proceeded with the sun on his left; and when the solar orb approached the west, he and the Ranee bore its scorching rays on their backs. Encouraging his followers to submit to difficulties, fatigue, and privations, he continued his journey, directing his course at night by the stars, and in the day, by the sun. The party subsisted on venison procured in the forest. Proceeding through the passes in the hills, they arrived at a river named the B,heemra; and on crossing it, halted in the forest, at the foot of hills, abounding in tigers.

In traversing the country, the Raja had left the guards and outposts some distance on his right, which enabled him to elude their vigilance. Resuming his journey, he was met by Raja Sheo Raj, who received him with great honor and distinction, rose at his approach, expressed much gratification at his arrival, seated him next to himself, and, with much urbanity, enquired into the cause of his crossing the B,heemra, a river so seldom visited from the Emperor's dominions.

Chuttur Saul proceeded to relate the events which had induced him to quit his country. Sheo Raj with pleasure and attention listened to the account of battles and heroic achievements, and thus addressed him: 'Illustrious Chief! conquer and subdue your foes! resume and rule your native land! destroy the Emperor's army! slay the Turks and Moguls, and trust not that deceitful race! and whenever they evince an intention of attacking you, I will distract their attention, and subvert their plans, by active co-operation. When they opposed us, Sree Muha Ranee Bhowanee came to our aid: confiding in her favor and protection, I fear no Mooslim power. Numerous were the nobles of that deceitful race by whom I was assailed, on whom I tried the temper of my blade, and whom I slew. Return then to your native land; levy an army; expel the invaders; grasp the sword, and Kunheeyu[68] will protect you in the day of battle: for does not the Chuttree faith consist in protecting the cow and the Bramhuns, in guarding the Veda, in shewing skill and valor in battle? and if you lose your life, will you not through the solar orb enter the mansions

[68] A name of Krishna, see chapter 24.

of bliss, enjoying plenitude of happiness and repose? If victorious, you will repossess your country, and immortalize your name. If in this quarter we attack the enemy, the fame of the deed will be mine. It is therefore expedient to commence hostilities in your own dominions, where your reputation will gain many adherents; success will crown your efforts, and your glory and renown remain emblazoned in the annals of time.' Thus counselled the brave Sheo Raj, and taking off his sword, girded it on the loins of Chuttur Saul, and gave him leave to depart; repeating, with friendship and cordiality, wishes for his success, in the speedy subjugation of his enemies.

During this address, and on receiving the sword, mighty ideas filled the mind, and martial ardor glowed on the face of Chuttur Saul.

Having deliberated on the advice of Sheo Raj, he recrossed the Bheemra; and understanding that there were many Boondelas in the Dukhun, serving with Soobh Kurun, who had waged great wars, conquered the refractory, and on account of whose valor and intrepidity the Emperor had pardoned three murders he had committed, Chuttur Saul was induced to send him intimation of his approach, at which Soobh Kurun expressed much pleasure, proceeded to meet him, and, conducting him to his camp, lodged him in his own tents, seated him above all his chiefs, and every day gratified him with fresh instances of friendship and hospitality. After remaining there some time, Chuttur Saul prepared to depart, when Soobh Kurun offered, if he would remain with him, to intercede in his behalf with the Emperor, who, at his recommendation, would probably advance him to a station suitable to his birth, rank, and talents; adding, that he might then remain at home, contented, affluent, and happy.

Chuttur Saul firmly replied: 'I formerly accepted a Munsub, and served the Moosulmans; but experience taught me, that were I to sacrifice my life in their service, they would neither be pleased nor satisfied. Never, therefore, will I again rely upon them. Were I to remain at home, my fame and renown would never be known. I have therefore determined to attack, route, and defeat their armies, be they overwhelming as the waves of the ocean; and, happen what may, remain independent.

Soobh Kurun was astonished at the bold ideas which filled the mind of Chuttur Saul: but thought it impossible for him, without troops, treasure, country, or home, to carry so mighty an enterprize into execution: knowing him, however, to possess an exalted genius, and to be capable of forming and executing great designs, he deemed it proper to let him depart, in order to afford him an opportunity of proving whether his valor, talents, and enterprize were equal to the mighty design he had formed.

The power and authority of the Emperor had been generally acknowledged and established, the temples and holy places of the Hindoos pulled down, and their hearts trembled at beholding the sacrilegious destruction of all they held sacred and dear; for, an imperial mandate had been received by Fidaee Khan, stating, that "in the city of Oorchha the

Hindoos practised the rites of idolatry, sounding the Sunkh[69], ringing bells, making offerings to the manes of deceased ancestors, putting marks on their foreheads, wearing necklaces, and conducting themselves with contumely, pride, and presumption; that by the toleration of such rites, infidelity remained in the world; that the sound of the Sunkh prevented Moohummudans going to heaven; and that it had therefore become expedient to suppress those customs, and to decree that their temples should be destroyed, and mosques built on their sites; that if the temples were new or repaired, their upper parts should be demolished, and minarets erected, in order that they might become mosques for Moohummudan worship; that Moollahs should be appointed to read in them the glorious Qooran, pray morning and evening with a loud voice, and that Qazees should be nominated for the administration of justice; for with the equity of the Qazee God is well pleased;" it being obvious, that when their temples no longer existed, their faith would dwindle away.

On the receipt of this decree, Fidaee Khan prepared to carry it into execution. Apprehending, however, that the Boondelas would assemble in defence of their religion, he collected the imperial forces, amounting to eighteen thousand men; and vowing the destruction of the infidels, should they oppose the imperial mandate, unfurled his standard, and encamped at Dhoom Ghaut. When the valiant Raja Dhurmgund heard of the design and preparations of the Moosulmans, he prepared for battle, advanced to Dhoom Ghaut, and attacked their army, like an enraged tiger amid a herd of elephants, slew many, put the rest to flight, and obtained a signal victory. Fidaee Khan, amazed at the sudden attack, rapid defeat and dispersion of his troops, measured the road of flight with such precipitation, that, his turban coming undone, formed a long streamer in the wind, as he rapidly fled from the field, and crossing the river in Gopachul[70], halted in a garden.

When Soobh Kurun received information of the Emperor's troops having been defeated, he felt greatly alarmed; thinking, that as hostilities had been commenced, the resentment of the Emperor would be like the rage of a wounded tiger, and his displeasure at the conduct of Chuttur Saul, be levelled at him, for having connived at the hostile designs of that chief: for the Boondelas, recollecting how Raja Chumput opposed the Emperor, conquered and ruled the land, called to mind his virtues and heroic deeds, the manner in which he pondered on the art of war, and all day long lamented that Raja Chumput was no more! They said, 'Were he now alive, then might we, as in times past, seek his aid, and entrust our families to his protecting care.' Soobh Kurun, reasoning with himself, continued: 'Should Chuttur Saul overthrow the Moosulmans, it will be most gratifying and auspicious. But if they, recollecting the murders I committed, send an army to attack me, I shall be involved in inextricable difficulties.' Thus, sensations of pleasure mingled with fear filled the mind of Soobh Kurun, who at length deemed it expedient to seek alliance with Chuttur Saul; for, as he appeared to harbour no recollection of his opposition to his father, he thought he might with perfect safety repose implicit confi-

[69] The sacred shell sounded by the Bramhuns.

[70] Gopachul appears to be a tract of country west of the Desaun river.

dence in him; and, therefore, sent a person to Chuttur Saul, who after the usual enquiries and honorary distinctions, interrogated the messenger on the purport of his mission; and was accordingly informed, that, in consequence of the Emperor's design of abolishing the Hindoo religion, Soobh Kurun was much dejected, had often called to mind the brilliant deeds of Chumput Rae; and, continually lamenting that he no longer existed to harass and defeat the imperial troops, had sent him to say, that if the valiant Chuttur Saul would condescend to visit him, he would communicate his sentiments at large, and adopt such measures as active co-operation might require. Raja Chuttur Saul accordingly proceeded to visit Soobh Kurun, who after receiving him with great honor and distinction, said: 'Supporter of the Chuttree faith! the eyes of all are turned to you! You may realize their hopes and wishes! Since the day your father died, the dynasty of the Hindoos has drooped, Moosulman power predominated. You were born to restore, and throw lustre on the Chuttree faith! Who but you can reinstate the oppressed Hindoos in their pristine rights, re-establish their independence, and the free exercise of their religion? You, who have conceived, alone are capable of executing, the great and glorious design! Gird, then, on the sword, and joy will gladden the heart of every Boondela.'

Chuttur Saul, who had listened with attention, with a laugh of exultation said: 'In obedience to the injunction of my father, I have drawn the sword; and while I live, there will be no cause to fear the Moosulmans. In regard to war, my sentiments are known; but as the Emperor will doubtless take the field, and raise commotion in the land, it will be prudent first to deliberate whether or not I shall be able to support the load which I am about to lift.'

Soobh Kurun, on hearing this reply, cast his eyes on the ground, and paused; but soon he thus expressed his thoughts. 'When the sword was grasped by Chumput Rae, the land for the glory of its arms was famed! The imperial troops he harassed and defeated, stripped of their laurels, reconquering the enslaved dominions! From valiant Oordeea Jeet descended, who could withstand his prowess? The valor of others is yet unproved; but the posterity of Oordeea Jeet has never yet been deficient in courage, talent, and mighty deeds. When Raja Chumput attacked the Moohummudans, he put them to flight as the ferocious tiger does a herd of elephants; and are not you, his son, from that illustrious race descended? Then to you it is, we fealty and allegiance owe, and swear support in all your plans; and, from this day forth, should any treacherous and disaffected prove, or his lawful chief deceive, betray, may he, of distress, trouble, and ingratitude the pangs sustain.' Then, in the grasp of Chuttur Saul, his sword he placed, and, with both hands resting on his head, an oath of fealty swore, and thus in pious strain exclaimed; 'Long may the power divine, of our faith its champion shield, victory granting o'er the Moslem troops, religion re-establishing; and, for length of days to come, the fruits may he, of pious valor reap: for, in anxious expectation, Boondelas all, peace and independence seek from illustrious Chumput's son."

CHAP. XII.

Chuttur Saul takes the Field, and uses many Arguments to induce his Brother Ruttun Shah to join in the War.

Rajah Chuttur Saul, after his interview with Soobh Kurun, proceeded to Ourungabad, in order to visit Beer Buldao, who received him with the usual honor, courtesy, and hospitality. Chuttur Saul, revealing to him the design he had formed, invited him to join in the enterprize, and represented the advantages which would result from their deliberations and unanimity; for, when Ram and Luchmun united in war, they slew Rawun: when Raja Chumput was in league with Sujjan Rae, they defeated the imperial forces: and if we also confederate, we shall doubtless be equally successful in subduing the Moosulmans, and making our names famed and renowned by the performance of valiant, just, and mighty deeds.

Dewan Buldao, delighted at the ardor, energy, and enterprize of Chuttur Saul, observed, that the characteristic of true courage and greatness is fortitude and resignation under the pressure of misfortune; never yielding to feelings of despondency, or allowing the distresses of life to depress the mind; on all occasions, using language, mild and conciliating; soothing the unhappy, and bestowing on the meritorious encomiums and applause. Then will your followers serve with cheerfulness and gratitude, and one man be equal to a hundred of those who are not influenced by feelings of attachment, respect, and esteem. Such, O Chuttur Saul! is the basis of all that is good and great. 'To a person of your superior talents and enlightened mind, this line of procedure, not being so difficult as with ordinary men, will soon become habitual. In all your measures I will be your counsellor, companion, and friend; anticipate your wishes, participate your actions, as far as they appear conformable to the divine will, to which all must with reverence bend; for the Deity, though invisible, is omnipresent, minutely observing the actions of men. Before, therefore, I embark in your arduous and daring enterprize, I must pause, in order, by some type or sign, to ascertain whether or not it be consonant to the will of God.

Chuttur Saul, in assenting to the proposal, said, 'Let us, in order to ascertain the will of Heaven, take two pieces of paper, and write on one, 'War with the Emperor,' and on the other, 'Conciliation and peace,' and deposit them before the Creator; and afterwards take up one, and the contents of it shall be considered as revealing the divine will. If it be for war, it shall be irrevocable; and if for peace, I pledge myself to abandon hostile enterprize.'

Buldao having consented to the adoption of this plan, the papers were prepared and deposited, and an illiterate boy, being sent to bring one of them, returned with that on which it was written, 'War with the Emperor.'

Buldao, from this auspicious prognostic, feeling a conviction that Chuttur Saul would subdue the imperial army, exclaimed: 'Thou, O Chuttur Saul, art predestined, like the moon, to illume the world!—thy followers, like the stars, to accompany thy career of glory! To join in warfare none will now decline; promptly, therefore, let us march, and victory will requite our toils.' Both being influenced by the same impression, they took the field; and crossing the Nurbudda, entered the Boondela territories, in the year of the Sumbut æra 1728.

Chuttur Saul, then in his twenty-second year, had five active and handsome chargers, five horsemen, and twenty-five foot soldiers, to whom he disbursed money; and, burying in a place of security his jewels and other valuables, of which he had no immediate need, left Bulehtee, and encamped at Moogdan, where he joined Buldao, whom he urged to march without delay. That chief, however, suggested the propriety and expediency of his first proceeding to Bijowee, to visit his brother Rutun Shah, in order to prevail on him to join in the war. He accordingly went to his brother, and after reciprocal embraces and expressions of affection, informed him of the enterprize he had undertaken, and invited him to join in expelling the Moosulmans and despoiling the Emperor's dominions: adding, that he at any rate was resolved to restore and protect the faith, reconquer his native land, and ravage the imperial territory, convinced, that when the Moosulmans were furiously assailed, panic would spread through their ranks, their soldiers be routed, many would desert and join his forces, and that, in defence of the faith the whole country would rise in arms. 'Thus,' he continued, 'at the head of a powerful army, I shall wage war, levy contributions, and grant no respite till the enemy consents to pay the chout. He may then remain unmolested:—hence, the advantages of war appear both manifest and manifold.'

Rutun Shah replied: 'Contemplate, my brother, the unnumbered troops, the immense wealth, the unlimited power of the Emperor; contrast them with your feeble means of opposition, and think how you will be able to do these things. Where is your army? Where are your resources? Who have you to aid and defend you?'

Chuttur Saul replied: 'My protector is the Almighty. He will assist and defend me: for when his servant treads the path of peril, he is guarded by an invisible protector; and while he sleeps exposed to danger, He, who never slumbers, watches at his head. He knows our secret thoughts, conveys a knowledge of future events, and gives power and strength of mind, to those who trust in Him, to form and execute great designs. I have perfect confidence and faith in God; the fountain of bounty, the source of all miracles. He who rules and governs the life and mind of man will enable me to accomplish the design which His wisdom has instilled. You recollect the fable of an elephant going in a river, and being seized by an alligator, pulling in his distress a flower of the lotus, and making an offering of it to Vishnoo, who, immediately receiving the oblation, released

the noble quadruped from the alligator's teeth: and was not Pruhlad[71], who long suffered undeserved hardship and oppression, at length delivered by his piety and trust in God? The Vedas and Poorans also bear testimony to the power of the Almighty to aid and assist mankind in times of sudden misfortune. Who can, then, sufficiently return thanks to Him whose omnipotence is manifest in all his works; who, when a design is undertaken, instils wisdom equal to the performance of it; and who, for the different offices of life, has appointed four distinct classes, the Brumhuns, the Chuttrees, the Vueeshus, and the Shoodrus, who perform the duties of their different avocations: and as God has given us hands and feet to enable us to support ourselves in our different stations, it is proper that every person should perform the duties appertaining to his situation, by which he may attain affluence, and render himself useful, respected, and honored in the world. At the creation, God appointed for the Chuttrees the profession of the sword, in order that they might conquer distant lands, and subsist on that which they obtain in war. Hence it is incumbent on us to free our country from the Emperor's grasp.' Although Chuttur Saul thus continued to explain that hostile measures were conformable to the Vedas[72] and Poorans, and in every way justifiable, Rutun Shah would on no account consent to co-operate in the war, as it appeared to him wholly impossible that it could be attended with success.

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[71] Pruhlad was the son of an impious monarch named Hirenakassap, and was ever repeating the name of Bhagavut (God), and notwithstanding the prohibitions of his father, mother, or tutor, he still persevered in his piety with the utmost firmness, even unto death. He was thrown into fire and water without receiving any detriment. No sword could touch him, and in the panoply of piety he was perfectly invulnerable. After ten thousand trials of his inflexible virtue, the relentless tyrant one day said, 'Pruhlad, you say that Bhagavut is present every where, and that he is inveloped in every part of nature. Is he then in this pillar of the palace, or is he not?' Pruhlad replied, 'Most certainly he is.' The Ditye then in great wrath raised aloft the golden sceptre that swayed the world, and said, 'If your Bhagavat be in this pillar, see only what kind of homage I shall pay him;' and with all his might, struck the pillar. On the instant of the blow, a tremendous voice issued from the smitten column, which caused an universal trembling throughout the palace. At the close of day, the pillar burst asunder, and Vishnoo started forth in the form of Nara Singh, (or a man-lion.) The surrounding Dityes fled away in amaze of horror. The mountains and ocean forsook their places. Women with child miscarried wherever the voice was heard, and all the Dityes were precipitated into the abyss of hell. Hirenakassup, however, stood firm in battle for two hours. Bhuguvan then dragged the struggling Ditye by the hair of his head to a vault beneath the threshold of the palace. There, extending him across his thighs, tore open his belly with his claws, and, faithful to the instinct of the animal whose form he had assumed, quaffed the blood of the disemboweled monarch.—*Maurice.*

[72] The four Vedas, it is well known, are the great storehouse of Sunscreet learning: they are said originally to have been but three in number, the fourth being supposed to have been composed in a period many centuries later than the other three. The argument advanced on the subject is twofold. The first arises from the very singular circumstance of only *three* Vedas having been mentioned in the most ancient and venerable of the Hindoo writers; and the names of those three Vedas occur in their proper order in the compound word Rigyajushama, that is to say, the Rig Veda, the Yajush Veda, and the Saman Veda. The second argument is drawn from the manifest difference in the style between the fourth, or Athawan Veda, and the three before named. That of the latter is now grown so obsolete as hardly to be intelligible to the Brahmins of Benares, and to appear almost a different dialect of the Sunscreet; while that of the former is comparatively modern, and may be easily read even by a learner of that sacred language, with the aid of a dictionary.—Asiatic Researches, vol. i. p. 346,347. Ind. Antiq. vol. vii. p. 590,591. Sir W. Jones, in the Asiatic Researches, vol. iii. p. 289, has declared it to be his firm belief, that the three prior Vedas are above 3000 years old; and to the Yajush Veda in particular, he assigns the probable ara of 1580 years before the birth of Christ, which is nine years prior to the birth of Moses, and ninety years before Moses departed from Egypt with the Israelites.—Indian Antiquities, vol. vii. p. 592.

CHAP. XIII.

Of the Defeat of Moohummud Hashim, and the Boondela Keshoo Rae.

RAJA Chuttur Saul, as has been recorded, was famed for his valor, piety, and desire to restore and defend the Chuttree faith;—for his exalted idea of divine omnipotence, and for his opinion of the expediency of every person following a profession: but all he could say on these subjects to Rutun Shah, was insufficient to induce him to join in the war. He therefore regretted having passed eighteen days with him to no purpose.

Chuttur Saul had then a dream, in which a voice proclaimed, 'Gird on your sword.' Then forthwith appeared the Earth personified, a damsel beautiful, in attitude of supplication, soliciting protection from her enemies. The silver morn had now begun to dawn; the zephyr to expand the blossoms of the lotus; the eastern horizon became of ruddy hue, and darkness fled approaching day. The songsters of the feathered race, who had by night been separated, now loudly chirped a joyous meeting, and, with songs of varying melody, hailed the solar orb. All nature now was smiling, when from grateful slumber Chuttur Saul awoke. Resolved to waste no farther time, his chargers he ordered to be brought, his warriors to arm. Promptly all were clad in mail. Their horses caparisoned, the signal to advance the horns and pipes proclaimed. They had not far proceeded, when Buldao came to meet his friend. Their united bands arrived at Ourcehra, where the camp was pitched. The news of Chuttur Saul's advance to Boondela ears was grateful. Baqee Khan came to meet, and to receive the valiant Raja as his guest. Accepted was the proffered hospitality: and bonds of amity the two chiefs bound; such as with Soogrevu [73] the famed Ram Chunder formed, when, with his brother Luchmun, he to Lunka went to claim his wife, the captive Seeta, from the giant Rawun's grasp. Deliberations weighty then ensued; the basis forming of impending war.

Chuttur Saul was then elected chief, and Raja of all Boondelas; and it was agreed that in right of sovereignty, he should retain fifty-five per cent. on captured property, and the remaining forty-five per cent. form the right of Beer Buldao, an arrangement which gave mutual satisfaction. By courteous conversation, Chuttur Saul won the hearts of

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[73] When Ramchunder and his brother Luchmun were proceeding in search of Seeta, they met the giant Kubundhu, whom they destroyed. This giant immediately assumed another body, and informed Ramu that he had formerly lived in the heaven of Indru, but had been cursed and sent down to take the body of a Rakshusu. He then informed Ramu that two brothers (monkies) Soogreevu and Baalee were in a state of warfare, Baalee having seduced his brother's wife; he therefore advised Ramu to destroy Baallee, and contract an alliance with Soogreevu, by whose means he should obtain Seeta. Ramu took this advice, and having destroyed Baalee, restored Soogreevu to his kingdom. To prove his gratitude to Ramu, Soogreevu collected his army of monkies, and sent them to seek for Seeta. The monkies who went southward, met Sumpatee, a vulture without wings, brother to Jutayoo, who informed them that he had seen Seeta at Lunka.—*Ward.*

his adherents. Among themselves they were unanimous; and the vest of valor wearing, all prepared for war. At this period, his followers consisted only of thirty horsemen and three hundred foot soldiers. With these he entered the territory of Raja Rundheer, who, cordial in his cause, sent his son to welcome his approach.

The veterans who with Chumput Rae had fought, on hearing news of Chuttur Saul's advance, came from different parts to fight beneath his banner. The Raja of Dhureer, however, influenced by a former animosity, drew out his troops to oppose the advance of Chuttur Saul, who accordingly led his force against them, drove them off the field, and plundered Dhureer and the adjacent towns and country, in retaliation for the treatment which Raja Chumput had, in his distress, experienced from the Dhureer chief, who no longer able to shew a front, fled to the fort of Sukraee, which was immediately invested by Chuttur Saul. Unprepared for a siege, the garrison was soon reduced to great distress, and the Dhureer Raja compelled to solicit terms; and on his consenting to surrender the fort, the troops were allowed to march out with the honors of war. That chief then expressed a wish to unite in closer ties of amity with Chuttur Saul, by offer of his daughter in marriage. Chuttur Saul assented, and received a *beera*, or prepared betel leaf, the usual token of a marriage contract. He then captured Rutun Gurh; and proceeding thence to Surouj, pitched his camp at Khoonda Ghaut.

Moohummud Hashim Khan, on receiving intelligence of this irruption, united his troops with those of Annund Rae, a chief of Bunka's force, and advanced to attack Chuttur Saul; but that wary chief, sensible that the Ufghans were hardy, brave, and inured to war, did not deem it prudent to incur the loss and hazard of a general action; and therefore placed a portion of his troops in ambush, and by gradual retreat, drew the enemy on the ambuscade. Complete was the surprise! Of Ufghans fifty fell! Panic prevailed among the rest, and they fled without stopping until they reached Surouj. Hashim Khan lost many men in this retreat—Annund Rae grew pale—and neither again ventured to leave that town, whence no one else went forth.

With thousand tongues did Rumour then, the fame of Chumput's son through distant lands repeat! He next attacked and took Oorcehruh, where he captured a considerable quantity of treasure, then pillaged the country; but feeling compassion for the vanquished Patels, permitted them to depart without exacting contributions. He then returned to Oorcehruh in order to watch Surouj, and receiving intimation that a chief named Khaliq, who dwelt in Dhurounee, had placed his guards in the neighbouring villages, he determined to reduce his power; and with that view advanced, plundering the country, took the town of Piprahut, where he captured some valuable horses, and proceeding to Dhoura Saugor, was hailed by the peasantry with welcome gratulations. Zumeendars of note here came to solicit his protection. Proceeding thence to Hunootok, a place celebrated for the Hunooman [74] or black-faced species of monkey, he performed devotions in remembrance

[74] The black-faced monkey, the son of the god Puvunu (the god of the winds and the messenger of the gods) by a female monkey, is believed to be an incarnation of Shivu. The Hindoos worship this god, on their birth-day, to obtain long life, which they suppose this monkey can bestow, as he is immortal. When Hunooman first saw

of that incarnation of the Deity, and bent his course towards Dhamonee, taking possession of Lukhrounee, Ram Gurh, Gisbid, Khejwa and other towns, whose inhabitants had fled on his approach, and taken refuge in the hills. During this interval Khaliq had collected his troops, and marched to offer battle. The Boondela champion, hearing drums, advanced to meet them. As Chuttur Saul approached, fear spread her influence through the ranks of Khaliq, whose arrogance was humbled by the sudden desertion of his troops. Chuttur Saul then plundered Chundurpoor, reduced that town to ashes, despoiled the adjacent country, and slew many of its inhabitants. Khaliq again collected his force, and proceeded to Ramgurh to offer battle: a conflict there ensued; but his troops, dreading the prowess, enterprize, and talent of Chuttur Saul, gave way and fled, and were pursued with great slaughter. His colours, drums, and bazars were captured, his army was annihilated; he was taken prisoner, and consented to pay a ransom of thirty thousand rupees; but the people of his country refused compliance. Chuttur Saul then demanded and obtained an order on Keeshoo Rae, who collected the revenue of Bansa. When it was presented to that chief, he hurled it on the ground, ran it through with his sword, and, with utterance of anger, insult, and defiance, prepared for war.

When the news of this procedure was announced to Chuttur Saul, he released Khaliq from captivity, and marched towards Bansa. On his approach, Keeshoo Rae moved to the neighbouring village of Senthee, and there drew out his troops: arrogantly exclaiming, 'Who is Chuttur Saul? Where is he? Let him but advance, and I will quickly put his skill and courage to the test. His name is famed for deeds of arms; but I will this day shew the extent of his prowess in defence of the Chuttree faith.'

Chuttur Saul no sooner had of this proud boasting heard, than impatience loosed his curb, and galloping in front of Keeshoo Rae, exclaimed, 'Proud chief, advance! But that you may not regret not having had the advantage of the first assault, you are now at liberty to take it, with sword, matchlock, spear or arrow.' During this defiance, in expectation mute and breathless, stood the confronting hosts. On the arm at length, did Keeshoo Rae strike Chuttur Saul, who his skill applauded; then his lance discharging full on the side that chief he struck! Recovering from the blow, Keeshoo Rae his brilliant bladed sabre drew, and fiercely rushed on Chuttur Saul, who, cool, collected, sure, a proper time awaiting, continued but to parry, until, at length, a blow he struck, across the face of Keeshoo Rae, penetrating deep within the skull. Prompt from his horse that chief was hurled, and to the shades departed.

After this combat, Chuttur Saul plundered Bansa and Budee Pitaree, and entered the state of Baqee Khan.

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the rising sun, thinking it a ripe fruit, he leaped up to the residence of the god of day, and seized his chariot. Indru, fearing that Hunooman would swallow the glorious luminary, with his thunderbolt smote him to the earth, where he lay lifeless. In his fall he broke his cheek bone, whence his name is derived; from Hunoo, the cheek bone.—*Ward.*

CHAP. XIV.

Of the Battle with Syyid Bahadoor, and the joining of the Boondela Chiefs in the War.

RAJA Chuttur Saul remained in the dominions of Baqee Khan until his wounds were healed.

One day having gone in the forest, slightly attended, to enjoy the pleasures of the chase, he was engaged killing deer and wild hogs, when suddenly intelligence was brought of the approach of the enemy. The spies of Syyid Buhadoor, having quickly conveyed to him intimation of Chuttur Saul having entered the forest, attended only by a few horsemen, that chief rapidly advanced to seize him. Chuttur Saul, enraged at the interruption of his sport, made immediate arrangements for his defence, which were no sooner completed than Buhadoor Khan arriving, endeavoured to surround him; but the Raja's judicious measures and superior skill rendered Buhadoor Khan the dupe of his own artifice; for, the Raja having posted his men in ambush, received him when least expected, with a general discharge of firearms and arrows; an event so sudden, and by which they so severely suffered, that influenced by panic and dismay, they retired with precipitation.

Chuttur Saul then proceeded to Dhoom Ghaut, whence he rapidly advanced, and plundering the towns in Gopachul, spread over the country ruin and desolation.

Syyid Buhadoor, annoyed at the boldness, celerity, and success of this expedition, collected all the troops he could muster, and advanced to attack Chuttur Saul, who accordingly prepared for his reception; and a battle ensued, in which many gallant charges were made; but the Moghuls and Ufghans, forced to retire, were at length driven off the field, and pursued by Chuttur Saul as far as the town of Seendh, which he plundered, razed its fortifications, and advancing, ransacked Gualior, despoiled the surrounding country, took Kunjeea, and encamped at Kuteea.

Hashim Khan and Annund Rae Choudhuree, being by duty bound to attack him, divided their forces into three divisions, and advanced at different points. Chuttur Saul made corresponding movements, and awaited their approach. A furious encounter ensued, in which every attack was repulsed; and the enemy driven back and pursued with great slaughter, far from the field of battle. Chuttur Saul, then proceeding to Hunootok, celebrated his victories with great rejoicings. His fame and renown spread throughout the land: his success realizing the most sanguine wishes of his heart: for he levied the Chouth from every neighbouring chief. Rajas, with their sons and adherents, thronged to his standard, and Rutun Shah also came and offered his services: so that Chuttur Saul now found himself at the head of a numerous host, commanded by seventy zealous and valiant chiefs.

CHAP. XV.

The Defeat of Run Dooluh.

POWERFUL armies, composed of artillery, cavalry, and infantry, numerous and overwhelming as the waves of the ocean, now assembled round the standard of Chuttur Saul. When a Raja, or a Soobahdar rebelled, a powerful force was promptly sent to subdue him. If he submitted, it was well; otherwise, he was given to the winds.

Bindrabun, the chief of Bunsa and of Putureea, who had the presumption, folly, and audacity to treat with disrespect the authority of Chuttur Saul, was by a powerful force assailed. Advancing by the way of Dyapoor, that town, and Remoha and Dumoho were plundered, and great consternation was excited in Dhamonee; for none could now resist the force, energy, and vigor of his arms.

Khaliq at length conveyed to the imperial court information of the revolt of the Boondelas, the defeat of Buhadoor Khan, and the ravages committed by Chuttur Saul: soliciting the Emperor's instructions. Kooka had also transmitted information of these events to His Majesty, who, extremely incensed at the rebellion of Raja Chuttur Saul, directed two and twenty nobles and eight other chiefs to march and subdue the refractory Boondelas.

They accordingly proceeded to the theatre of war; and the imperial troops at Dutteeah, Oorch,ha, Pirownee, Suronj, Koonch, Dhamonee, Indore and Pelee Bhuteereer, and other towns, assembling, were placed under the command of the thirty chiefs to assist Run Dooluh in carrying on the war.

Chuttur Saul was at this period in Gurh Kotah. Run Dooluh therefore determined to attack that fort, hoping, by one bold effort, to terminate the war. With this view he rapidly advanced with thirty thousand horse, foot soldiers unnumbered, and many elephants; and, arriving before the fort about three o'clock in the afternoon, sounded the drum of war. When Chuttur Saul heard their kettle-drums, frowns gathered on his brow, while with his usual talent, he made arrangements to lead his troops to battle.

When morning dawned, Run Dooluh, approaching nearer, was received with a discharge of cannon, matchlocks, rockets, and arrows. The whizzing of the balls and rockets, the tumult, clamour, carnage, and the clouds of smoke which in murky volumes rose, concealed the sun, and darkened the ensanguined field, conveyed an apt idea of the judgment day.

Numerous Turks were on the field left slain. Heavily they fell, quivering on the ground, or leaping like tumblers, fell to rise no more! The Soors were amazed, and panic-struck, at the slaughter occasioned by the shower of bullets from the host of Chuttur Saul. Beneath the western hills the sun had sunk, but still the battle raged. At night, unnumbered as the stars, the lighted matches passing to and fro, seemed like the flashing of the prowling tiger's eye. Till nine at night, with fury undiminished battle raged. Dreadful was the carnage. The mighty warriors and the valiant chiefs were with slaughter sated.

Run Dooluh in all attacks repulsed, his force at length drew off: and two kos from the field, he pitched his camp. His nobles and commanders were in mind, depressed and humbled. Firm and undaunted, the Boondelas on the field remained throughout the night. When morning dawned, Run Dooluh's force had fled.

Chuttur Saul proceeded thence to Hunootok, dismantled Mutoree, advanced and plundered Saugor, and capturing Rutna Gurh, at Oorehra pitched his camp. Marching thence, he pillaged and destroyed Hurthoun, and advancing on Dhamonee, filled that town with consternation. But what description can adequately explain and extol the fame of his name and terror of his arms! Kuman Khan and other Soobahdars, dreading his talent, enterprize, and valor, used to start in their sleep, to adopt precautions for their safety, which, however, could only be obtained by submission, and requesting his protection.

CHAP. XVI.

A Description of the Defeat of the Turkish Troops: of Tuhuvvoor Khan: the Marriage of Chuttur Saul, his Attack on Kalinjur, &c.

AFTER these events, Raja Chuttur Saul, rapidly advancing, plundered the environs of Nurwur, and captured a hundred carts laden with rarities of exquisite workmanship and great value, proceeding from the Dukhun to the Emperor. The persons to whose charge those articles had been entrusted, sent intelligence to the imperial court of their having been intercepted. His Majesty, at this information, was much displeased, and blamed the Soobahdars for not having adopted the precautions necessary for the security of the property.

The Emperor also about this period received intelligence of the defeat of Run Doolub, at which he was much concerned; and, in order to restore the fame and glory of his arms, ordered his Roman [75] army to take the field. The Turks, in the hope of ingratiating themselves with the Emperor, of obtaining plunder, and an easy victory, were pleased at the service they were called on to perform.

The proud Romans played their martial bands proceeding to the seat of war: and, at a place named Buseea, celebrated for the sanguinary battle which ensued, were met by Chuttur Saul. On one side were men; on the other, Boondelas. The flame of war was kindled, and with impetuous fury blazed! The thunder of the cannon, the roaring of the matchlocks, and the rushing noise of rockets; the confusion, clamour, havoc, and destruction which prevailed, rendered the field dreadful as the day of judgment! The noble minded chiefs and mighty warriors of Chuttur Saul, with the utmost vigor and impetuosity assailed the foe. Slaughter spread: Boondelas fell! The Moosulmans who, displaying valor, came in front, promptly were attacked by Chuttur Saul, and compelled to recede. The enemy, viewing the undaunted firmness of the Boondelas, opened a heavy fire from the imperial cannon, which without intermission was maintained, until their tumbrils were empty. More was then supplied. The Boondelas, disdaining to retire, remained unmoved. A vast explosion then ensued! In the enemy's magazine, a spark had fallen! The smoke in murky columns rose, concealed the sun, and darkness enveloped the ensanguined field! Prompt through the smoky cloud, the impetuous charge of brave Boondelas rushed: confusion and dismay prevailed among the Turks. Precipitate they fled, taking no notice

[75] Greece and Constantinople are by the natives called Room. The Roman army, therefore, merely signifies the Turkish troops.

with whom they fought: on friend, on foe alike, the fatal blow descending. Numbers with Boondela arrows pierced, extended, fell. Abandoned by the Turks was the long contested field, and in promiscuous flight, their proud host destroyed. The glory, fame, and renown of mighty Chuttur Saul, now spread throughout the land; fear, dismay, and dread pervading the imperial chiefs.

When the Emperor received intelligence of this disaster, his heart within him shrunk: consternation filled his mind, which had but recently a shock no less severe sustained, from filial ingratitude: his son, the young prince Ukbur, prompted by Raja Runjeet Singh and the Rat,hor tribe, had in rebellion raised his hand, to seize his father's crown[76]. Incensed and vexed at this intelligence, the Emperor had marched against his son as far as Ujmeer, when the account of the destruction of the Turkish troops arrived. Amazed and confounded at the information, his measures of policy and prudence appeared subverted, the Mooslim power, extinct. The Emperor, at length, selected Tuhuvvoor Khan, a chief celebrated for valor, talent, and experience, to oppose the Boondelas, while he advanced against his son. Tuhuvvoor Khan, in obedience to the imperial mandate, collected a great force, and entered Boondelkhund. At the time of his approach, Raja Chuttur Saul was in the town of Surwa, celebrating his marriage with great magnificence and pomp, while Buldeo was encamped with the troops at the distance of a gunshot, rejoicing on the same festive occasion.

Chuttur Saul, arrayed in a nuptial vest, with a yellow turban and a garland on his head, appeared like chief of intellectual beings; and was performing the ceremony of walking with his bride, seven times round a fire, and placing a mark on each other's foreheads, when Tuhuvvoor Khan arriving, commenced a fierce attack, which was bravely sustained by the troops. On one side was the celebration of the marriage; on the other, the battle with fury raged: but Chuttur Saul, relying on the valor of his forces, persevered in performing the marriage rites, according to the doctrine of the Shastru; while his mighty warriors and valiant chiefs, firm and undaunted, nobly fought, repelling the attacks of Tuhuvvoor Khan, who at length withdrew the foot of resolution, and measured the road of defeat. The martial bands struck up the strains of triumph, and every person wondered at the good fortune and high destiny of Chuttur Saul, who, at the time of celebrating his nuptials, obtained a great victory over a powerful enemy.

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[76] The Emperor took the field the very day on which he received the account of his son's revolt; but the prince, having been apprized of the rapid progress of Ourungzeb, returned to Ourungabad. He wrote from the city letters to his father: he pretended that he had only executed the orders of the Emperor in pursuing Dileer, who had previously left his camp. Ourungzeb seemed satisfied with his excuse. His son was formidable, and he resolved by degrees to divest him of his power. A rebellion thus begun, ended without bloodshed. After this, Ourungzeb distinguished Dileer with many honors for the eminent services he had rendered to the empire. In his march to the Dukhun against Adil Shah, he had reduced some refractory Rajas in the mountains, who having joined a confederacy, refused to pay their tribute. He deviated from his route into the country of Boondela, and attacked in his territory the Raja of Hoda. The spoils of the enemy made ample amends for tribute which they had withheld. Near two millions in jewels and coin were remitted by Dileer to the imperial treasury.—*Dow.*

After this event, he plundered Dhamonee, ransacked Pichor, and, ravaging the villages near Kalinjur, pitched his camp at Ramnugur. He then commenced the siege of Kalinjur; and, posting his troops, so as to prevent ingress and egress, continued the attack for eighteen days and nights; but made no impression on the fort.

At this period, Chinta Mun Soor paid Raja Chuttur Saul a visit, inviting him to his residence; and Chuttur Saul, consenting, gave Chinta Mun a horse, and proceeded with him, leaving the hill of Kalinjur to the right. The troops still prosecuting the siege, many imprudent and incautious soldiers were slain. The chief of Beer Gurh, at length, effecting his escape, by the road which was blockaded; the Boondelas sword in hand rushed on, made a desperate assault, and left the scene of action covered with slain. Thus, the strong and stupendous fort of Kalinjur fell into the possession of Chuttur Saul. The victorious Boondelas then turned their arms on Barburhutee, Putna, and Moorwul, which were plundered and rendered desolate.

A short time after these events, Chuttur Saul went, slightly attended, to visit a remarkable building on the top of an adjacent hill, celebrated for its romantic, picturesque, and sylvan scenery. While he was surveying the place, and admiring the beauties of the spot, the spies of Tuhuvvoor Khan brought intelligence of Chuttur Saul having proceeded thither. He accordingly left his camp, and encouraging his troops to fight bravely, galloped off at their head, with the impetuosity of a storm. Chuttur Saul, hearing drums and the clatter of horses, looked on the plain, and discovered the whole of the enemy's army, which had come to surround him. Instantly preparing for defence, he poured on them showers of arrows and bullets, perforating their armour, whence issued streams of blood. Many of the foe he slew. The army of Kalee, delighted at the slaughter, clapped their hands, danced, and from vessels made of human skulls [77], quaffed the blood of the slain. Thus furiously was the hill which formed the asylum of Chuttur Saul assailed, and the adjoining village of Kuteera became famous for the sanguinary battle which ensued.

When intelligence of the perilous situation of Chuttur Saul reached his camp, the whole army hastened to his assistance, and attacked the enemy with the utmost vehemence and impetuosity. Bullets and arrows fell like rain. The volleys from the matchlocks were like the tiger's roar. With thundering peal the cannon echoed; and from clouds of smoke, the orb of day concealing, rockets like forked lightning, sprang. Luchee, of the Rawut tribe, nobly tried his chief to rescue. Sword in hand, a brilliant charge was made by Krishn Misr: numerous Ufghans fell, dismay their ranks pervading.

Tuhuvvoor Khan led on a new attack. Like locusts, arrows flew: dead bodies strewed the hill; whence rushed down streams of blood. The valiant soldiers no praise could e'er

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[77] There is a low cast of Hindoos termed Ug,horee, who eat human flesh, dogs' flesh, &c. drinking from a human skull. If their demand for charity is not attended to, they sometimes wound themselves, and suck the blood, eat their own excrement, and drink their urine from the skull, which the superstitious conceive brings down evil on persons who withhold donations. This race of cannibals is therefore held in dread, and their supposed influence in dispensing evil, averted by charity, which few venture to withhold.

repay; more furious than before, if such were possible, they bravely fought: for, fear disdaining, they only sought to rescue their environed chief.

Raja Bahoo furiously charged the foe; and on his person brought away many a deep cut, honor's scar. The Pumar tribe, following his example, with valor and impetuosity, strove to win the day. With wonderful dexterity and prowess, Chuttur Saul repulsed the foe, and decapitated numbers with his bladed arrows [78]. The high minded chiefs and valiant warriors, contended long for victory: the earth, with shouts and clamour, trembled. For six hours, Tuhuvvoor Khan exerted every effort to win the arduous day: numbers of his troops to the infernal regions thronged; but finding all his measures fail, each attack repulsed, uncounted numbers of his followers slain, and the field strewed with bodies, he drew off his force and fled.

Bagh Raj, and Nundun Singh, and Kirpa Ram, with other brave Boondela chiefs, were in death's sad garment clad: but obtaining a heavenly destiny, ascended the triumphant chariot of the Deotas, and through the solar orb[79], entered the mansions of beautitude.

After this defeat, Tuhuvvoor Khan collecting his forces, made a sudden attack on the camp of Beer Buldao, who however, on hearing his drums, had prepared for battle. The action commenced with fury. The flames of war, on both sides, without intermission blazed, till nine o'clock at night. Soobh Kurun nobly fought, and after great display of valor, compelled Tuhuvvoor Khan to quit the field.

As soon as news of these defeats in the extensive empire spread, fear, dismay, and dread reigned among the imperial chiefs: for, by these mighty and decisive victories, it had pleased the Almighty to affix on Chuttur Saul the mark of sovereignty and dominion.

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[78] The arrows here alluded to, were furnished at their ends with a semicircular blade.

[79] It is imagined that the brave enter heaven through the gate of the sun, and the pious through the moon.

CHAP. XVII.

Concerning the Conquests of Chuttur Saul, the Defeat of Syyid Luteef, of Tuhuvvoor Khan, and of Unwur Khan.

AFTER the glorious, decisive, and signal victories gained by Chuttur Saul, the martial bands played melodious strains of triumph.

He then advanced, and pitched his camp at Dhoora Saugor, whence he marched, and took the town of Doolchee, reduced the chief of Burhutta, plundered Ireech,h, ransacked the villages and the country in his route, and burnt Pinhounee, whence by a forced march, he reached Julalpoor, which he plundered and despoiled. On crossing the Betwa, which runs near that town, the Ufghans, who had watched his movements, surrounded his army, and, blockading the road, in his front and rear, prepared for battle.

The Raja, observing the approach of the enemy, attacked them without hesitation, and forcing them to retire, pursued them to their camp, where they were joined by a considerable force, under a chief named Syyid Luteef, who with many valiant shouts and vociferations encamped near the village of Jutgurhee. The Raja determined to follow up the blow, made an attack in the night on the enemy's camp, spread havoc and dismay through their ranks, and scattered destruction around. Syyid Luteef, unable to withstand the valor, enterprize, and vigor of Chuttur Saul, left his camp, and fled to the Dukhun, whither he carried his life in safety away! His troops were either destroyed or dispersed, and his elephants, horses, camels, and camp, captured.

The Raja then proceeded to Bundaba, where the Zumeendars came to tender their submission, and to do him homage. But the inhabitants of Mooskuree, Behounee, &c. had assembled in arms to oppose his progress, and blocked up the road, which he however, by a detour, avoided.

On his arrival near Oorunga, the country people beat their drums, assembled, and came out to fight. The Raja accordingly made the necessary dispositions for battle, and charging them with his cavalry, slew four hundred Chumars, and put the rest to flight. Then rapidly advancing, he plundered the towns of Dhodhuree and Sileeuh, and pitched his camp at Muhoba. Advancing thence, he ravaged Bunthuree and Dhudowra, establishing in those towns his own police, and seized the Tuhseeldar, from whom he exacted the Chouth, and

on receiving that tribute, allowed him to depart. He then entered the district of Dhamonee, ravaged and despoiled the country, rendering desolate the environs of that town. He next took Gururounee, and rapidly advancing, plundered Sootkee, burnt Bhudayoor, and at Raj Gurh pitched his camp.

When Tuhuvvoor Khan became acquainted with these events, his heart failed him; his mind was filled with apprehension, dread, and terror! In the hope, however, of checking the Raja's career of plunder and devastation, he advanced, to meet him. An engagement accordingly ensued, and Tuhuvvoor Khan was again repulsed and put to flight.

When the adherents of Tuhuvvoor Khan heard of his defeat, every exertion was made to retrieve its disastrous consequences, and by the time the Raja reached the town of Ujunhun, the Zumeendars of twenty-seven neighbouring villages, with their followers, had risen in arms. With valor, vigor, and impetuosity, which nothing could withstand, he promptly forced them to take refuge in flight. Tuhuvvoor Khan and his troops resembled elephants; the country people, deer; but all fled alike, from that ferocious tiger Chuttur Saul, whose skilful arrangements, intrepidity, and prudence, enabled him to defeat his foes, and seize their dominions.

After these battles, he took the towns of Dehja and Yuneeka, destroyed Daleepoor, and levied money from Baree, Butha Gurh, Buhladnee, Muthaonee, and Mookawulee; took Muhraonee, Chuckhaonee, Mugraonee, Dulmura, and Puthuree, and so plundered the Peech,har tribe, that nothing remained in their dwellings. He then ravaged Amoudah and Soorbaroo, attacked the chief of Dangee, and rendered his country the seat of desolation. He thence detached a force to attack Pichhor and Sirsa, razed their fortifications, plundered Sulbanee, Bulkhora, Rampoor, and Jusendhee, burnt Boe Dungeer and Gheeaspoor, took Butowra and Burko, and made Kurabad a heap of ruins. Proceeding thence, he plundered Burkhunra and Belehra, and burnt Runho, Baree, and Bucheea. The smoke of affliction rose and spread! house by house, those towns were consumed.

Chuttur Saul had now taken posseession of the whole country, and knew of no enemy to subdue. He therefore determined to extend his conquests; but before entering a foreign state, was desirous of obtaining intelligence respecting it; and therefore sent for a hurkarru, named Ram Mun, who could travel forty kos in one day, gave him directions to enter the enemy's country, and to transmit him daily explicit information. The hurkarru accordingly sent regular intimation to the Raja, who was thereby induced to cross the river, and proceed to Saugor, occasioning in that town great commotion. He then took Dumuhru, and marched to Toree, and passing through a country almost inaccessible, reduced the towns of Lulhut, Beehee and Koobura, plundered the shops and bazars, and ravaged Hutnee, Dowreeah, Kubree, Kodh, Kimlasso, and Bourasso, whose inhabitants on his approach, had fled.

He now thought nothing of the Munsubdars, took their country, levied the Chouth, and treated them with contempt.

A chief named Doorjun Sah, celebrated for valor and warlike achievements, hearing of the fame, glory, and renown of Chuttur Saul, amazed at his sanguinary battles and extensive conquests, and anxious to preserve his own possessions, solicited his friendship and protection, and invited him to encamp within his territory.

The Raja then attacked Dhoput, destroyed its outwork, and took Myapoor, Pipurhut, Kharee, Goorhut, Ram Gurh, Sooba Gurh and Kotah, burnt Poorwaee, and captured Koobraee, which were very strong and difficult of access.

On approaching Jusoundhee, he attacked the people, who had risen in arms to oppose his progress; and in this affair a chief named Bussunt was severely wounded. Advancing, he then laid waste Koombhraj and Kunjeea, and encamped at Koonurpoor. Marching thence, he took Kucheerpoor, Chutowra, and Khumapoor, and rapidly proceeding, arrived near the hills, where he plundered Jhumhutta, Phoolee, Chundurpoor, Siwaro, Chandpoor, and Lodeepoor, and took Udhoura, which was supposed impregnable. He next took Ubhonee, Oudeepoor, and besieged Rath Gurh, in which there were many Syyids, who defended themselves with great obstinacy and valor. After much opposition, the fort was reduced, and the garrison put to the sword. Chuttur Saul then plundered Soorhee and Sathor, and proceeded, ravaging the villages, and despoiling the land; spreading ruin and desolation.

Raja Sujjan Singh at this period died, and his country was inherited and ruled by a chief named Indramun, who, abandoning the friendship of the Raja, entered into an alliance with the Emperor. When Chuttur Saul became acquainted with his perfidious conduct, he invaded his territory, burnt his towns and villages, took Gurora, Kugur, Kuchuneeho, and Baro, ravaged the country, and rendered it desolate. Thus was humbled the pride and the exalted designs of Indramun, whose heart became filled with dismay and dread.

Chuttur Saul then attacked Dhamonee, annihilated the government of Tuhuvvoor Khan, and marching thence, took Dhumonyo, Luk,hhuroun, and Heerapoor, burnt Haro, plundered Hurt,houn, Duholee, Rehlee, and Puttee, and burnt the towns and villages of Raja Indramun; the numerous fires resembling the conflagrations of the Holee[80].

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[80] A well known festival preceding the vernal equinox. Ram Chunder, in order to ascertain whether Seeta was innocent or polluted, in consequence of having been detained by Rawun, put her into a furnace; but she remained uninjured by the fire, although the heat was so vehement, that it has made the water of Seeta Koond (the celebrated hot spring near Monghyr) boil to this day. Thus was her innocence established; and burning the Holee, as it is termed, has been established in commemoration of that fiery ordeal.

1st Chaitra, 15th lunation, or full moon of Phalgun, 13th March. *Dola Yatra*, or *Holi*.

The *Hori*, *Holi*, or *Holika*, properly speaking, is not observed in Bengal; but a festival of a similar character, and with much the same observances, is held, the *Dola*, or swinging of the infant Krishna.

As observed in Bengal, this festival is considered one of the twelve great Jatras held in highest veneration by the Vaishnava sect, or followers of Vishnu, agreeably to the sect of Chaitanya. It is not, however, restricted to them, but partaken of by every class of Hindus; neither is it limited to the present occasion, but is repeated at different periods of the year, according to local usage or individual convenience.

As celebrated at this season, it commences on the 14th lunar day of Phalgun. The head of the family fasts during the day. In the evening, fire worship is performed, after which the officiating Brahman sprinkles upon the image of Krishna, erected for the purpose, a little red powder, and distributes a quantity amongst the assistants.

All the Rajas and people of the country were now submissive and obedient to his authority. In one day, he would travel sixty kos, and no enemy would come before him.

This powder, termed Phalgu, or Abira, is made of the root of a species of Curcuma, and of Sapan Wood. After this ceremony is concluded, that called *Chanchar* takes place, or a bonfire is made for burning the *Holika*, a kind of Guy Fawkes figure, made with bamboos and straw. In the country, the bonfire is made in a place without the village, and the figure is borne to the spot by Brahmans, or Vaishnavas, in regular procession, attended by musicians and singers. When arrived at the place, where the pile has been previously prepared, the image is placed in the centre, and the priest worships it, and circumambulates it seven times, and then sets fire to the pile, on which the assistants immediately return home. The rest of the night is spent in festivity.

Before day-light on the morning of the 15th, the image of *Krishna* is conveyed to a place where a swinging bed or cradle has been erected, and placed in the cradle, which is set in motion two or three times at gun-fire. The same is repeated at noon, and again at sun-set. During the day, the members of the family and their visitors amuse themselves by sprinkling each other with red powder, and rose water, through syringes, as well as with their hands. The place where the swing is set up, is a place of particular peril. For a week, boys and persons of low caste, also, take a delight in scattering red powder of any kind over passengers in the streets, accompanying it with insulting language. In the villages, persons of respectability, and females particularly, are liable, for several days, to gross abuse, and even to personal ill-treatment, if obliged to leave the house; and, consequently, all intercourse is at this time suspended.

The people of Orissa differ from the Bengalis, in the disuse of the bonfire. They have the swinging and the scattering of the *Abir*, but they have also some peculiar usages.

Their Gosains carry, in procession, the image of the juvenile Krishna to the houses of their disciples and patrons, to whom they present some of the red powder and *Utr*, and receive presents in return.

The caste of *Gopas*, or Herdsmen, particularly observe this holiday, and renew their own dresses, and all the equipments of their cattle: they also bathe them, and paint their foreheads with sandal and turmeric. They themselves collect in bodies, and run about, as if wild with joy, carrying slender sticks in their hands; and the leaders occasionally turning round to face those who follow them, they strike their sticks together, making a clatter expressive, they imagine, of exultation, singing songs at the same time, in celebration of Krishna.

In Hindustan, the *Holi* is held to begin upon the *Vasanta Panchami*, and to last for about six weeks. The actual celebration of it rarely commences till about ten days prior to the full moon of Phalgun, and is then limited to the wearing of new apparel, red or yellow, feasting and making merry. On the 8th day of the light half, or a week before the full moon, the festival is fully commenced. Images of Krishna are erected and worshipped, smeared with red powder, and sprinkled with liquid of the same dye: and the people of the villages and small towns begin to collect upon a spot in the vicinity, cow-dung and other fuel: the head man of the village commences, and all then contribute to the pile whatever they can lay hold of, stealing, for the purpose, the stakes of fences, gateways, doors, and articles of household furniture, if not prevented; and if these things are once added to the heap, the owner cannot recover them, and it is a point of honour not to complain. During this time, the people wander about the roads and streets, scattering red powder, singing, dancing, and annoying passers, by mischievous tricks, or abusive language.

On the 14th, the crowd assembles round the Kanda, or pile, which is consecrated, and lighted by an officiating Brahman. When the pile is in a blaze, the spectators approach, as if to warm themselves, an act that is supposed to avert ill luck for the rest of the year. At this period, their frolics become outrageous, and it is not safe for any decent person to approach them. This extravagance continues for two days. When the pile is consumed, the ashes are thrown into water.

In the south of India, the rite is also that of the Dola Jatra, but it offers some peculiarities. The image of *Krishna* is committed to a swing, and red powder and rose water scattered about, as elsewhere. A bonfire also is made; but the effigy is supposed to represent *Kamadeva*, the Hindu god of love, and the combustion is emblematical of his having been burnt to ashes by the fire from *Siva's* eye, when incensed by the little deity's wounding him with his shafts, and inspiring him with love for the daughter of Himalaya. The bonfires are made usually in front of the temples of *Siva* or *Vishnu*, at midnight, and the ashes are distributed amongst the spectators. In many places, worship is offered to *Kamadeva*. Similar extravagances are practised in southern, as in western Hindustan.

The season at which this festival occurs, the frantic merriment by which it is characterised, the scattering of red or purplish coloured powders, indicative of the blossoms which now begin to shew themselves, and even the bonfire, which may express the return of warmth, leave no doubt of the original purpose of the celebration, and designate it as a festival typical of the return of genial temperature, which there is no doubt was once common to all the Pagan world, and of which Christianity long retained marked traces, in May-day games, and Beltane bon-fires. We find, indeed, the practices which now prevail among the Hindus described in works of some antiquity, appertaining to the *Vasantotsava*, or spring festival, which comprised various observances, as the worship of the *Dona* flower,

He levied the Chout,h as far as Bhelsa, filled Oojyn with consternation, and from the terror of his arms, made the people flee. He occasioned such apprehension and dread in Deo Gurh, that the guards used to start in their sleep, to adopt precautions against surprise. No Soobahdar or noble would venture to oppose him, and they obtained peace and protection, only by paying him the Chout,h. If they refused, scenes of anarchy, rapine, and desolation followed. From the Emperor he took the whole of the country east of the Chumbul, and deprived him also of other territory.

When the Soobahdars saw the extent of his valor, conquests, and achievements, apprehension and dread prevailed in their minds; for, when he had drawn the sword, he rapidly invaded, plundered, burnt, and laid waste their possessions. From the burning of the towns and villages, what smoke arose! The earth and sky, became dark! The ruined inhabitants submitted to his will!

When the Emperor received accounts of the rapine, ruin, and desolation spread over the land, he was much afflicted, and issued an imperial decree, commanding Shekh Unwur to punish Chuttur Saul for plundering the country. Shekh Unwur accordingly collected a considerable force, and proceeded with ten or twelve thousand horsemen, clad in armour, savage elephants of war, and a great train of artillery, consisting of cannon drawn by horses, and guns mounted on elephants and camels. Unwur Khan, placing his elephants in front, with great pomp, took the field. The Syyids, Shekhs, and Ufghans in vast numbers followed. The destination of Unwur Khan was for a time unknown. The first day he marched ten kos; the dust raised by his army extending many miles.

When Chuttur Saul ascertained that Unwur Khan was coming to attack him, he recommenced ravaging, burning, and destroying the country; and every measure which Unwur Khan adopted to prevent this scene of ruin and desolation was of no avail, while the Shekh frequently fell into the ambuscades of Chuttur Saul, who, continuing to advance, drew him in pursuit; and when Chuttur Saul knew that the enemy had fallen into difficulties, and was encompassed by his troops, he halted, and prepared for battle. The Syyids and

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and the swinging of the gods, and their procession in cars, or the *Dola* and *Ratha Jatras*, and seems to have wound up with the worship of the god of love. It may be doubted if the term *Holika* occurs in any work of unquestionable antiquity. The practice of later times has lost sight of the meaning of the festival, dislocated some of its constituent parts, and removed them to other periods; has appropriated the celebration to the honour of a different divinity, or the infant Krishna, and has invented new legends to account for the ceremonial.

Thus the effigy which is burnt is supposed, in general, to represent a female demon, who sought to destroy the life of the infant Krishna, but was slain by him. After death, however, her body was not to be found, and the Gopees, or cowherds of Mathora, therefore, burnt her in effigy. In the Bhavishyotara Purana, however, the effigy is said to represent a female fiend, named *Dhondha*, who, in the days of *Raghu*, made a practice of killing children. *Raghu*, by the advice of *Vasishtha*, instituted the bonfires, and the songs and merry-making of the people, to arrest her mal-practices, and accordingly the particular efficacy of this rite is the preservation of infant life: whence, also, its more ready transition to the worship of Krishna. This appears, however, to have been an afterthought; and the original practice, which was equally common amongst all the nations of antiquity, had no relation either to Krishna or a witch.—*Bengal Chronicle.*

The reader will remember an account of a festival among the Romans, when the slaves were considered free for certain days, and at liberty to abuse their masters and do as they pleased: a custom which seems to assimilate, in that respect, with the Holee and the celebration of May-day.

Ufghans advanced, beating kettle-drums: horsemen in armour sallied forth, exhibiting with lance and spear, feats of dexterity, many of whom were wounded.

The victorious chiefs and valiant warriors of Chuttur Saul then advanced to battle, and, displaying their usual gallantry and valor, slew many of the foe. The Shekh, dismayed and terrified, measured the road of defeat, and a glorious victory was the destiny of the prosperous Boondela Chuttur Saul, who following up the advantage, pursued and surrounded Unwur Khan, captured all his elephants, horses, camels, and baggage, and reduced him to such extreme distress, that he offered to pay a ransom of one lakh and twenty-five thousand rupees; and Chuttur Saul, on receiving that sum, allowed him to depart.

When the news of this defeat and ransom reached the Emperor, he was extremely incensed and indignant, dismissed Unwur Khan from his command, and observed, that there were none who did not reject and disobey his commands. The Munsubdars who heard this censure, assuming looks of self-importance, tacitly evinced their prowess. The Emperor continued: 'In the whole of my dominions, I have not seen one subject, who has been faithful and active, able and zealous in defence of the state.'

CHAP. XVIII.

Of the Defeat of Mirza [81] *Suddur ood Deen.*

WHEN the Emperor Ourungzeb said he had not one faithful and zealous subject, he looked towards Mirza Suddur ood Deen, who immediately paid his obeisance, and remained in expectation of his Majesty's commands. The Emperor then appointed him Soobahdar of D,hamonee, gave him judicious counsel, and desired him, on assuming the government of the district, to send an embassy to Raja Chuttur Saul, urging him to refrain from plundering and laying waste the country; adding, that if he could thus be induced to abandon his system of predatory warfare, it would be the most expedient measure, which could, in the present posture of affairs, be adopted; as former Soobahdars and Munsubdars had deviated from their instructions, and the interests of the state had been sacrificed to their obstinacy, inability, or ambition.

When the Emperor had fully explained the nature of the policy which he wished Mirza Suddur ood Deen to pursue, that chief took his departure, and proceeded toD,hamonee with an army of thirty thousand men; and on his arrival, adopted measures for the better government of the country, constantly holding his army in readiness to march at the shortest notice. In furtherance of His Majesty's instructions, he selected a prudent and intelligent Vukeel to proceed to the camp of Chuttur Saul, fully instructed him in the object of his mission, desiring him to address the Raja in terms mild, soothing, and conciliating.

The Vukeel accordingly repaired to the camp; and, on being presented to Raja Chuttur Saul, represented the talents, power, and prowess of Mirza Sudder ood Deen; stating, that no foe opposed to him could ever be victorious, or able to encounter the force of his sword; that no chief or noble in Shahjuhanabad could be compared to him in valor, prudence, or ability; and that the chiefs of the country, in every emergency, solicited his counsel in the cabinet, and example in the field: and added, 'You, O! Raja, have a fortunate destiny, in being treated by the Mirza with the courtesy and condesension which has induced him to send me with a letter, in order to avert the misfortunes to which you would otherwise be exposed. It is therefore expedient that you conform to the order it contains; for I well know his angry and ferocious disposition, and that every one who has opposed his will, has sought only his own destruction, and that in the day of battle it is in vain to re-

[81] This name is in some places written Soorut ood deen, Sooruj and Suddur ood deen. I have therefore adhered to the latter. It may here be proper to remark, that throughout this work there is much confusion in the proper names, and that I have consulted my judgment in preserving identity and an obvious course of narrative.

sist his impetuosity and skill. It is therefore advisable that you immediately proceed to pay your respects to the Mirza, that you cultivate his friendship, leave the district of D,hamonee to enjoy peace and tranquillity, and wholly discontinue acts of violence, rapine and depredation. The Mirza then will graciously procure you the command of a Munsub in the service of the Emperor; but otherwise, how will you escape the shot of his powerful artillery?'

When Chuttur Saul had heard all these arrogant expressions, he replied: 'All you have said is doubtless true, and Mirza Suddur ood Deen is the greatest of the nobility; and if he will pay the Chout,h, that is, one fourth of the revenue, he shall certainly have peace; but if he will not, he may contemplate scenes of rapine, ruin, and desolation. The Chout,h is no new demand. The former Soobahdars always paid it, and it will be best for him to do so too; for, in case of delay, I shall attack his country, render it a desert, and not a lamp even, shall be seen alight! You who are wise and intelligent, know, that the land in which war and battle rages, is soon a scene of desolation; and when the country becomes a desert, how will the Mirza rule? If you ask how I shall be able to do this, my reply is, I trust in the God of battles. He who made me Raja, will aid and protect me: and tell the Mirza, that whoever is haughty, proud, and arrogant, God will humble and destroy; that vaunting in his own power, is an arrogation of divine Omnipotence, which in a moment can lay him in the dust. My enemies have uniformly been influenced by avarice, and from that motive, the Mirza solicits my friendship, and wishes me to visit him. But without war, his object will never be attained.

'My reply is plainly this: If the Mirza wishes for peace, he must pay the Chout,h: if for war, I am prepared for it; for, when God created the world, he appointed the race of Chuttrees to wield the sword. It is therefore their vocation, in which they delight, and from which they derive benefit, both now and hereafter; for, whoever without dismay fights great battles, will reap the fruits of his valor in the world to come. The Chuttrees, therefore, make choice of war; since by it they obtain celestial bliss; and when they bravely die in battle, the sun is the gate through which they enter heaven; and the warrior who in battle penetrates the army of the foe, and is slain, obtains beatitude in the heaven of Indru, where celestial damsels appear before him, dance and sing his praises. Thus the Chuttrees gain fame and reputation, and have every thing to hope from war. If the Mirza, therefore, has entered these provinces with a hostile design, it is well and satisfactory; and he will witness the extent of impending desolation. But if he sends the Chout,h, the chain of friendship shall remain unbroken. I shall restrain my warriors ten or twelve days, awaiting his determination; after which, I shall act as I think proper.'

The Vukeel then took his leave, and departed; but observed an encampment formed as if by magic, and preparations making for impending war.

The Vukeel, on returning to Mirza Suddur ood Deen, related word for word his conversation with the Raja; observed, that the Boondelas were powerful, strong, and warlike; that success had elated the mind of the Raja; and that by war, no benefit, in his judgment,

could result; that by paying the Chout,h, peace and friendship would ensue; otherwise confusion and anarchy, devastation and bloodshed, would be spread over the land, for war is a rite of the Raja's faith. He is beloved by his subjects, celebrated for his valor, and famed for being an Uvutar, or incarnation of the Deity. Peace and friendship with the Boondelas is therefore to be desiderated; for Chuttur Saul will certainly levy the Chout,h, and anarchy, rapine, and desolation may be averted by acquiescing in his demand.

The Mirza, with much anger and displeasure, replied: 'If I consent to give the enemy a quarter of my country, why do I wear a sword? Were the Emperor to hear of such a proposition, I should for ever be disgraced! I thought you wise, prudent, and capable, and therefore sent you to negociate with Chuttur Saul; but instead of your mission being successful, you return to extol his fame and power, and to insult me with an ignominious proposal.' He then commanded the Syyids, Shekhs, and Ufghans to hold themselves in readiness to commence hostilities, to advance with such celerity, that the enemy should not have time to arm, to adopt the utmost precaution and vigilance, to attack and destroy the Boondelas, and give their flesh to the jackals.

In conformity with these directions, the army, advancing by the cross roads, approached the camp of Chuttur Saul, whose troops were then scattered, cooking their dinners; and before they had time to eat, the experienced chiefs and victorious warriors of the Raja, observed at a distance, clouds of dust ascending to the sky, imagining it to be an approaching storm; but Chuttur Saul, wise, experienced, provident and circumspect, said, It is the dust of an approaching army; and his swift and noble chargers, hearing distant clamour and confusion, pricked up their ears, confirming the Raja's suspicion of it being the approach of the imperial army.

He then ordered his troops under arms, mounted a horse, and attended by four or five horsemen, proceeded to reconnoitre the enemy's line of march; and arriving near, directed his attendants to remain in readiness, while he went on alone to inspect their forces. The banners of the enemy approaching close, he could not resist the temptation to commence the attack; and stringing his bow, discharged arrows in rapid succession, and with unerring aim, perforating the armour, and lodging their well-tempered barbs deep in the breasts of his enemies, who roared like tigers.

The advanced troops coming into action, the warriors of the enemy were thrown into confusion, and many were killed by the rapid discharge of artillery, rockets, and arrows. On the side of Chuttur Saul, a chief named Pursram and several horsemen were at this period slain. As soon as Chuttur Saul advanced, a body of the enemy fled. The Mirza, observing this disgraceful conduct, immediately beat his drums, and calling to them to wear henceforth female attire, by the timely reproach induced them to return to their duty. He then enjoined them to fight valiantly, and not allow the enemy to escape. The Raja, at this period, came in front, and said: 'Be careful. I am Chuttur Saul, and have come to observe your force.' Hearing this, the road was immediately closed up with troops, and the

artillery commenced firing at the Raja, who returned a shower of bullets and arrows. Numerous Syyids, Shekhs, and Ufghans who came before him, were left dead on the field.

The troops of Chuttur Saul now coming into action, the battle raged with increasing fury. His valiant warriors fought with their usual vigor and impetuosity: and collecting the bodies of the slain, formed of them a breastwork of defence against the enemy's fire. The Syyids of the Mirza's army, bringing the elephants in front, made them charge the troops of Chuttur Saul, obliging them to retire: and thus succeeded in obtaining possession of the road. The battle was renewed with determined valor, and the Mirza, who was active and intrepid, forming his army into two phalanxes, advanced to the attack.

They appeared like two hills proceeding to battle. The Moosulmans, shouting as they went, repulsed and overcame the Boondelas, who, unable to repel so formidable an assault, were obliged to give way, but with great ferocity immediately renewed the attack. The battle then raged with the utmost fury.

The enemy was driven back, and forced to abandon the road, which was thus re-occupied by the Boondelas. Naraeen Das and Ujeet Rae bravely fought, and in this attack were killed. Balkrishn, though severely wounded, continued on the field, animating others by his example. Gunga Ram valiantly charged and overthrow a body of the enemy. Megh Raj of the Pureehar tribe, advancing before all the troops, gallantly attacked the foe; and Rae Mun Duwa conducted a brilliant charge. Fate and Destiny began to dance and clap their hands; and the sun, to behold the battle, stopped his car. This, in short, was a momentous struggle between the Moosulmans and Hindoos. The enemy pressing forward, Chuttur Saul observed their strength, drew his cimetar, and rushing on their troops in armour, repulsed them with great loss; leaving the field covered with the killed and wounded.

Munee Das, a Foujdar, in whom the Mirza reposed great confidence, was slain. Prag Das signalized himself by a charge on the Mirza's troops, whom he routed with great slaughter. Mirza Sudur ood Deen finding his force repulsed, and having severely suffered, was compelled to quit the field and flee. For four kos, the ground was scattered with killed and wounded.

Thus was humbled the arrogance and presumption of Mirza Sudur ood Deen, who raised the head of pride to the world above.

Wonderful were the deeds of Raja Chuttur Saul, who reduced the power of the Mirza, made him for safety flee, and his army, in the dust, laid low! Chuttur Saul, following up his victory, surrounded the Mirza's remaining force, took him prisoner, and as the price of his liberty, demanded the Chout,h. On the receipt of that tribute, he was allowed to depart to his government. This glorious and signal victory was celebrated with great rejoicings. The martial bands struck up heart-expanding strains of triumph: and Chuttur Saul with his army moved to Chitrkot,h, where he ordered his valiant chiefs and warriors to repose.

CHAP. XIX.

Concerning the Defeat of Humeed Khan, and the Zumeendars of twenty Villages.

WHILE Chuttur Saul was at Chitrkot,h, Humeed Khan, deeming it a favorable opportunity to recommence hostile operations, entered the Raja's territory. Chuttur Saul immediately marched to attack him; and, in a sharp conflict which ensued, forced him to quit the field.

The Raja then invested the fort of Beer Gurh, which was bravely and ably defended: but after three assaults, the garrison was obliged to yield to superior force and talents.

He then reduced Gurosa, and marched against Nursing Gurh, of which he got possession, by elephants pushing down the wall. He afterwards captured Roodr Gurh, burnt Ireech,h, plundered Kuchur, Kumar and Kalpee, and rendered Oorye and B,huk Des a heap of ruins. He next took Burh,hut, and put its inhabitants to the sword, in consequence of their having violated an oath of fealty and fidelity, which they had, on a former occasion, sworn. He then advanced, and invested Kotra. The siege continued two months, during which period Syyid Luteef, who commanded the fort, repelled all his attacks. But the garrison being at length reduced to great distress, and Syyid Luteef, apprehensive of not being able much longer to resist the persevering efforts of Chuttur Saul, offered him a lak,h of rupees to abandon the seige. Humeed Khan at that juncture arriving in the neighbourhood, the Raja was induced to agree to the proposal; and on receiving that sum, proceeded to a place named Khundat, whence he went to visit Humeed Khan, who, grateful to him for having spared his life in the late battle, wished to receive and welcome him as his guest.

Chuttur Saul then sent a guard to Kulpee, and thence to Umoudba, to receive the Chout,h, and afterwards marched against the Zumeendars of Muhoba, who had instigated the inhabitants of twenty villages to rise in arms against his authority. They accordingly advanced in the night from the vicinity of the Jumna, and arrived at Oopurkan, where, making arrangements to attack Chuttur Saul, they proceeded to Dureeruh, and drew out to oppose him. A vigorous encounter ensued. The Raja's cavalry furiously charged the villagers, who continued, however, to fight bravely.

Chuttur Saul committed great havoc among them with his blood-shedding sabre, which he kept in constant motion. The destruction of the foe was like fire consuming a plain of grass. The noise of the battle awoke Muha Deo, who arose to see the slaughter. Near four thousand villagers were killed and wounded. The birds and beasts of prey were satiated. Vultures flew forty kos to regale on human flesh! The Raja then plundered Mooskura, after which, all the Zumeendars became submissive and obedient. The rebels being subdued, and tranquillity restored, Chuttur Saul proceeded to Julalpoor, where he pitched his camp.

CHAP. XX.

Of the Battle with Ubd oos Sumud.

THUS the valor, enterprize, and talents of Raja Chuttur Saul led to a triumphant career of brilliant victories. He made the Soobahdars and Munsubdars who were by the Emperor sent against him prisoners, obtained ransoms for restoring them to liberty, exacted the Chouth from their dominions, subdued the refractory Boondelas, and made all who opposed him, submissive and obedient.

When intelligence of these events was communicated to the Emperor, an imperial furmaun was issued, commanding a chief, named Ubd oos Sumud, to enter Boondelkhund, and restrain Raja Chuttur Saul from the commission of further acts of violence, depredation, and oppression in His Majesty's towns, cities, and dominions.

In obedience to the royal mandate, Ubd oos Sumud prepared to take the field. The numerous noble minded chiefs and valiant warriors, who were destined to accompany him, were honored by the Emperor with expressions of confidence in their loyalty, courage, and intrepidity. Syyids, Shekhs, Ufghans, and Puthans accordingly assembled round the standard of Ubd oos Sumud, forming a numerous host. Cavalry and infantry in armour clad, led the column. Heavy cannon, fieldpieces, jinjals, rockets, guns mounted on elephants and camels, succeeding, were followed by unnumbered thousands of soldiers.

This army of victorious aspect, sounding kettle-drums, trumpets, and other martial instruments, moved off in all the pomp of ostentation, gratifying the astonished spectators. The clouds of dust, raised by the troops, ascended to the skies: the kettle-drums through the country rumbled, and the elephants of war, like thunder roared.

Chuttur Saul had likewise levied and organized a mighty force. His warriors were in armour; his troops, clad in mail, and strains of martial music, replete with commotion, announced to Ubd oos Sumud, the approach of Chuttur Saul, who appointed Buldao to command the right, Rae Mun Duwwa the left, and led the centre himself.

The armies met; and, in expectation mute, confronting stood. Ubd oos Sumud led on his choice troops, and gave the shout of war. The trumpets and drums of Chuttur

Saul at that same instant sounding, thousands of shining blades were drawn with simultaneous flash. The cavalry then, their bridles loosening, with shouts, such as numerous tigers make, the welkin rang, as impetuous to the charge they rushed. A moment's space, and all were intermingled, fighting hand to hand: while rumbling drums, the entrance into action of other columns told.

The mighty chiefs and valiant warriors of Raja Chuttur Saul, with streamers waving, their troops in line arrayed: their polished arms, rays of lustre from the sun refracting. The flames of battle now began to blaze. From host to host, the rockets rushed. In showers, from matchlocks, bullets poured; while cannon, with thundering peals, bolts of destruction hurled, which, bounding o'er the distant plain, like messengers of fate and destiny appeared, enjoying recreation! A pause ensued; when Chuttur Saul advancing, Ubd oos Sumud to single combat challenged. Rae Mun Duwa, the peril of his chief perceiving, to his assistance rushed, and by his troops was promptly followed. Emulating his example, they impetuously assailed the foe, and numbers slew. On one side Turks—Boondelas on the other, giving their horses rein—at the same dread moment charged. Man to man and arm to arm, the valiant warriors fought; and many a hero, weltering on the field, extended, lay. Bhugwunt Rae, Syl Rae, and Himmut Singh, fell with wounds and glory covered. Khagur Bhoj, displaying valour, lost his life. By enemies surrounded, was the brave Sah Misr, who, with wounds, though covered, to recede disdained, and like a hero died. Vishnoo Das deposited his life with God. The Deotahs and intellectual beings, who had quitted their celestial mansions to behold the battle, stood enraptured, in wonder and amazement, at the mighty deeds of each contending chief. The slain ascended the solar car, and proceeded from this frail world, to regions of celestial bliss.

Ubd oos Sumud, fresh troops advanced. To receive their charge, prepared was Chuttur Saul; and Ujeet Rae, the foe assailing, around him slaughter scattered. No less nobly fought Megh Raj, who spread destruction in the thickest of the fight. Gallant, enterprizing, bold, was Bhoput Rae, who, conducting many a brave attack, slew numbers of the foe. Ghunseeam, by enemies surrounded, nobly fought, retreat disdaining; and Indoul of the Rawut tribe, for deeds of valour stood distinguished.

By martial ardor fired, the Ufghan Yoosoof Khan, led on a fierce attack; but his horse receiving wounds, his ardent efforts failed.

The heroic chiefs and noble minded warriors of Raja Chuttur Saul, ashamed of being so long opposed and checked in mid career of victory, and more than life, loss of martial reputation dreading, by another valiant charge, essayed to win the day. With shouts, like angry tiger's roar, the hosts on either side, to renew the conflict rushed. The shock was as electric clouds, by furious tempest driven, in contact strike: with instant flash, rebounding, thundering peals the echoing welkin crack. Dreadful havoc the blood-thirsty sabres did, in the harvest of existence! Their glittering blades, amid

the smoke of thundering cannon, like forked lightning seemed, darting from its parent cloud! whence vivid rockets sprang, and showers of bullets around destruction poured!

When Rutun Shah and Ungud Rae, their brilliant bladed sabres drew, like solar rays bursting from a cloud, refulgence darted round, furiously charged the foe, those valiant hearted chiefs. The whirlwind of the charge, all before it swept, leaving nought behind, but death. Rana Ram Das and his adherents, with valiant shouts assailed the foe. Soondur Mun was by a brilliant charge distinguished. The troops of Sujjan Mul like lions charged.

Famed for prowess and heroic deeds, the Ufghan Ulee Khan with shouts bore down in fierce array. Hurjoo Mul Goree on the enemies' line maintained a brisk attack; while Oodee Kurun the scattered troops collecting, strenuous efforts made to win the day. By excess of valour influenced, Bukhshee Dhurum Gund rushing in the thickest of the fight, nobly assailed the foe. Nahir Khan, impetuous as an angry lion, charged. Then came Futh Khan, who in this field of heroes, slew or wounded all with whom he fought. Raja Prithoo Raj, an air of pride assuming, by many a daring deed, displayed his valor. Bharutee Chund evinced the estimable qualities he possessed. Roop Sah and Umun Sah bravely charged the foe; Subul Sah wielding his spear, rode triumphant over the field: while from excess of valor, Geeshoo Rae into the ranks of the enemy rushed, and slaughter spread around.

The household of Muha Deo, delighted at the carnage, beat the tabor, danced and clapped their hands. Still the battle raged! Some would out of action come, and, singing warlike strains, return again to fight.

More troops were now advanced by Chuttur Saul. Ubd oos Sumud also reinforced his line. Such a juncture was an ample criterion of the valor of every rank; for, all with eager ardor vied to defend his faith and its gallant champion, into non-existence hurling numbers, who no true creed maintained.

Ubd oos Sumud, now in force advancing, great apprehension for a while prevailed. But Chuttur Saul at his attempt expressed delight; and to his chiefs gave suitable instructions. They, leading their forces on, sword in hand attacked the adverse troops. Chuttur Saul, supported by his valiant chiefs, rushed in the thickest of the battle. The foe had also charged: hand to hand, the hosts engaged; and sounds of 'Kill, kill,' from many thousand voices constant smote the ear.

The Shekhs and Mirzas, with their utmost vigour fought. Cannon, matchlocks, rockets, with thundering peals and vivid flash, around destruction spread. Bullets and arrows fell in showers. Wisdom was of no avail; for, hand to hand the hosts engaged. The cavalry charged full oft! The death-inflicting sabres, many a helmet split! On victory or death resolving, the conflict was renewed! Horseman to horseman stood opposed; youth to youth; aged, to the advanced in years. The clad in armour, with those in mail, archer to matchlockmen, were hand to hand engaged.

In that sea of commotion, what numbers perished! At the slaughter, overjoyed was Muhadeo[82], who his drum and tabor, with continued exultation, beat, as o'er the bloody scene he danced!

At length, the brave Boondelas, step by step, drove back the foe. Deo Kurun six thousand horse collected, and supported by his infantry, bore down in proud array, and made a fierce attack on Chuttur Saul, who by enemies surrounded, as a hill of ore, with electric clouds environed, forked lightning attracting, undaunted stood. His horse three wounds receiving, was disabled, and he by foes well nigh o'erpowered, when Ungud Rae, prompt to the assistance of his brother darting, the fight with fury was renewed.

The nephew of Chuttur Saul bravely charged; impetuous fighting followed, and he was nearly overcome, when Chuttur Saul to his assistance hastening, rescued his wound-

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[82] The rites peculiar to Muhadeo, and those of the Doorga Pooja, greatly resemble the orgies of Bacchus, and the worship of the Linga that of the φαλλος, by which they mean to acknowledge that creative energy by which all nature is produced. The learned Paulinus, a barefooted Carmelite, who resided 13 years in India, states, in his Voyage to the East Indies, p. 341. 'We find also by the sacred scriptures, that the worshipping of Priapus, as the symbol of the all-creative sun (Shivu) in subterranean temples and caverns, prevailed 1400 years before the birth of Christ.' Accordingly we find, as referred to by Paulinus, the good king Asa destroying the idol which his mother Maachah had set up in the grove. 1 Kings, xv. 13.—*Maurice.*

The worship of the Phallus of the Greeks, the Priapus of the Romans, and the Lingu of the Hindoos, appears to have been the common worship of Pagan nations. Athenæus acquaints us (Athenæ. lib. v. c. 5) that Ptolemy Philadelphus displayed to the Egyptians a Phallus of gold, richly painted and adorned with golden crowns, 120 cubits in length, with a star of burnished gold upon the top, the circumference of which was six cubits. This was borne aloft, like the other idols, on a splendid car, and like them received homage from the gazing crowd. This atrocious outrage against decency,—this abominable mockery of every thing sacred, under the insulted name of religion, from Egypt spread its infection through all the kingdoms of Asia, and was carried in Greece to such a pitch of infamous refinement, that, in celebrating the orgies of Bacchus, according to Herodotus, (Herodoti, lib. ii. p. 122) they fabricated certain obscene images, a cubit in length, so artificially contrived, that the αιδοιον, equal in magnitude to the rest of the body, might be moved at pleasure; and these images the women (those shameless φαλλοφεροι,) carried about in processions, singing all the time the praises of Bacchus, and dancing to the sound of the lute. He then adds, that it was Melampus who first introduced among the Greeks the sacrifices in honor of Bacchus, the pomp of the Phallus, and all other ceremonies of that Egyptian superstition. The vestiges of this ancient and nefarious idolatry are evidently traced in the worship of Baalpeor, so frequently and loudly inveighed against by the prophets in various parts of the sacred writings. The word Baalpeor is, according to Bishop Cumberland, derived from two Chaldee primitives; the former signifying god, and peor or payar denudare, which he would literally translate, the god Priapus."—*Maurice.*

The ancients contrived, in obedience to the reigning superstition, gradually to contract the ascending pile, and gave the summit a pyramidal form. Hence probably, the oval pagodas of India and the obelisks of Europe owed their origin: and Maurice observes: "I am afraid even at this day, after so many ages have elapsed, the vestige of the first grand superstition, so general in the ancient æras of the world, is too often apparent in the lofty spires and pinnacles with which the sacred edifices of Europe are decorated." Perhaps our celebration of May-day, and dancing round the May-pole, instead of being a feast in honor of Flora, originated in the Phallic worship and festival of Bacchus. In support of that hypothesis, I insert a short extract from the Travels of Antenor.

"The festival commenced at sunset. The whole city appeared in an intoxication of pleasure. A vessel of wine, adorned with a vine branch, led the way, after which followed the φαλλοι. Both sexes ran about the streets, nodding their heads, and dancing in ridiculous postures, and filling the air with their hideous shrieks and shouts. After, a number of sacred vessels followed, a select band of noble maidens carrying little baskets of gold with all sort of fruit. After these followed the φαλλοφεροι, or men carrying poles, at the end of which were fastened the φαλλοι, singing licentious songs, called Φαλλικα ασματα. Then followed the ιθωφαλλοι in woman's apparel. Their actions and gestures resembled those of drunken men. The procession was closed by the λικνοφοροι, who carried the sacred λικνον of Bacchus; the females kissing and prostrating themselves before the φαλλοι."

ed warriors from impending death. The enemy made another charge, o'erpowering Ujeet Rae; but to his relief, with impetuosity irresistable, again rushed Chuttur Saul; and, protecting Ujeet Rae, slew all who opposed him. How fiercely fought the mighty Chuttur Saul! the blows of fate inflicting! The Mooslims then advanced with overwhelming force; but Chuttur Saul, by corresponding movement and a brilliant charge, the threatening storm dispersed. Ubd oos Sumud thus repulsed, his force en masse assembled, and in three directions simultaneous charged the shattered force of Chuttur Saul,—who having these attacks foreseen, to each opposed some troops; and, while he prodigies of valiant deeds performed, the Boondelas were at every point assailed; and he, by foes surrounded, was left without support; single and encompassed, to troops in rear he called, while to the right and left, he inflicted death.

To subdue him, from Ubd oos Sumud's force three chiefs advanced: Of three regardless, fierce on the enemies' ranks he rushed, scattering around destruction; his strength, dexterity, and habitual use of arms enabling him to lay the heads of hundreds in the dust. Every where he charged, he overthrew, and slew, and tossed the enemies' heads about, like a juggler playing with balls [83]. From their headless trunks, fountains gushed of blood! From dawn of day till evening, had the battle raged! Chuttur Saul had then but eighty horsemen left; while Ubd oos Sumud's force was still considerable. Dewan Buldeo again led on his troops, and was promptly charged by Ubd oos Sumud: again the flames of battle kindled, and raging spread. Beer Buldeo broke the ranks of Ubd oos Sumud; by showers of bullets, silenced the imperial cannon, and with such increasing fury fought, that Ubd oos Sumud's force was overthrown, and his artillery captured. Below the western sky the sun had sunk, when the dismal din of battle ceased. In the night, Ubd oos Sumud sent to Beer Buldeo to beg permission to collect his dead; and on obtaining it, the whole in earth were solemnly interred. The Boondelas also amassed their slain, and in an hour's space, the whole were burnt to ashes.

Ubd oos Sumud, of power divest, in mind depressed, his mighty host in earth laid low, to misfortune was compelled to bend; and pay, as the price of liberty, the Chout,h. When that source of contention was adjusted, the defeated chief crossed the Jumna, and withdrew his shattered force. Ubd oos Sumud thus suffered a ruinous defeat, while the prosperous Raja Chuttur Saul, aided by divine Providence, obtained a signal victory.

The martial bands sounded strains of triumph, and great rejoicings prevailed in the camp of Chuttur Saul, who proceeded then to Punnah, where he dwelled until his wounds were healed.

When news of the defeat and destruction of the army of Ubd oos Sumud spread abroad, dismay and dread filled the neighbouring chiefs, who, among themselves, in common converse said, What a pity is it, that Ubd oos Sumud was subdued! Chuttur Saul must be a saint; for, no measure against him, however extensive, prudent, and well planned, has ever prospered: hence a belief prevailed, that he was favored and protected by divine Providence, and consequently never could be vanquished.

[83] Allusive to jugglers, who throw four or five balls in the air, catching each as it falls, and throwing it up again, and thus keeping all but the one last caught, in the air.

CHAP. XXI.

Concerning the Defeat of Buhlool Khan.

WHEN Raja Chuttur Saul had recovered from his wounds, he invaded the territory of Huree Lal Guj Singh, levied contributions, ravaged the country, and burnt the towns and villages round Bhelsa.

Buhlool Khan, on receiving intelligence of these events, marched from Dhamonee with nine thousand men in armour to oppose the warlike Chuttur Saul: with the same view, Jugut Singh also moved to Mudeeawuh. Buhlool Khan, conscious of the superiority of Chuttur Saul, and apprehensive for the safety of Jugut Singh, hastened to his assistance, and encamped four kos from that town, in order to rest his troops, and make arrangements preparatory to attacking Chuttur Saul, who, aware of the evils of delay, moved forward, and coming suddenly on an advanced post of Buhlool Khan, promptly attacked it, and killed about forty of his men.

Buhlool Khan immediately beat to arms, marched to Mudeeawuh, and, joining the troops of Jugut Singh, proceeded to attack the force of Chuttur Saul.

The battle soon with warmth commenced. From side to side, like angry tigers roaring, rockets sprang. The Moosulmans advancing, boldly their utmost efforts used, and many, by the fire of Chuttur Saul, were slain. Great intrepidity the Turks displayed, and battle with rancor raged: numerous killed and wounded, on both sides fell; but neither host withdrew. The conflict darkness stopped.

The Raja, resolving to attempt by night, that which by day he had not accomplished,—at the time when drowsy mortals, in darkness merged, enjoy balmy sleep, did Chuttur Saul his silent troops conduct, and on the sleeping foe impetuous rush. Consternation reigned; but Buhlool Khan, his force collecting, remained concentrate, awaiting break of day. For seven successive days and nights, did such attacks, with equal loss prevail. To dispel the phantom panic, by influence of example, when next the troops opposed the foe, Jugut Singh advanced, and to single combat challenged Chuttur Saul, who, prompt to the front proceeded; and, while the embattled hosts in mute amazement stood, in first encounter, Chuttur Saul, a lifeless corse left Jugut Singh, extended on the field.

Dismay and dread, with spectral influence, thrilled the ranks of Jugut Singh, whose troops from further contest were by Buhlool Khan withdrawn: for, under the influence of the recent panic, it did not appear a proper time to oppose the talent, enterprize, and skill of Chuttur Saul; no measure adverse to him, having ever been successful.

Chuttur Saul, after these events, proceeded to Shah Gurh: a measure, which induced the Soobadars to invest that fort; Buhlool Khan with all his troops accordingly appeared before it: Chuttur Saul, perceiving their design, expressed delight, and said, 'They seek their own destruction;' and promptly led his troops to battle. A furious conflict followed: one of the chiefs of Buhlool Khan, mounted on an elephant, was slain; and when his troops saw the Howdah empty, tremor thrilled their veins.

For three successive days the attack continued; and on the fourth day, Buhlool Khan, finding all his efforts fail, withdrew his force, and retired to Dhamonee. There, humbled by defeat, and at his tarnished reputation mortified, he put an end to his existence.

CHAP. XXII.

The Defeat of Morad Khan.

SOON after the retreat and death of Buhlool Khan, Chuttur Saul again took the field, and commenced the campaign by the siege and reduction of Koterah. He then attacked and burnt the town of Jussoo; and by mild and conciliatory measures, induced the peasantry to submit to his authority. He next besieged and took Guhgetta, reduced the adjacent towns and villages, and proceeded to Muhoba, where he did whatever his inclination prompted. Marching thence, he attacked Suhooda, where Morad Khan, the representative of the Nuwab Duleel Khan, resided.

Duleel Khan was valiant, proud, and warlike; and had haughtily resisted payment of the Chout,h; and when any chief evinced a hostile intention, he was immediately attacked, defeated, and compelled to submit to his authority. Adverting to the fame and prowess of Duleel Khan, Morad Khan had conducted himself towards Chuttur Saul with arrogance and presumption. A Boondela force was accordingly sent to reduce his power, and levy the Chout,h. On its approach, the Ufghans came out, and drew up in order of battle; but were promptly attacked by the Boondelas, who fought with such valor, vigor, and impetuosity, that the enemy was embarrassed and dismayed. Sword in hand they furiously assailed the troops of Morad Khan. The whirlwind of the charge swept away the lives of a thousand Ufghans, who sought their own destruction by opposing Chuttur Saul. Morad Khan was slain, and in that sea of commotion, numbers perished. The standards, cannon, kettle-drums, treasure, and camp equipage of Morad Khan, were captured by the troops of Chuttur Saul, by whom also four hundred spearmen, and a thousand foot soldiers, who were retreating, were surrounded, and compelled to surrender. The warriors of Chuttur Saul were elated and delighted at this victory, for, Duleel Khan was a favorite of the Emperor, and so celebrated for strength and prowess, that with one blow he would slay an enraged elephant. His fame was therefore the theme of general converse and of admiration. But Raja Chuttur Saul reduced his power, slew his Qilaadar and troops, and ravaged, ransacked, and despoiled his country, towns, and villages.

The newswriters immediately conveyed intelligence of this event to the Emperor, who, on receiving the report of the death of Morad Khan, of the defeat of the force of Duleel Khan, and of the spoliation of his country, neither expressed rage, anger, or displeasure; but rather appeared gratified at the humbled pride of Duleel Khan, who, on a former occasion, had used some proud and arrogant expressions, which were fresh in His Majesty's recollection.

When Duleel Khan, according to custom, came to pay his respects to the Emperor, His Majesty, adverting to his former rodomontade, said, 'The strength of your nephew's arm has increased: he now wishes to play with his uncle's beard!' [84] Duleel Khan, on hearing this remark, was confounded, and wondered to what His Majesty could have alluded; for, so many words from the Emperor's blessed tongue had never before reached his attentive ear. He was therefore at a loss to conjecture the cause and meaning of His Majesty's observation.

On returning, however, from the illustrious presence of the Emperor to his own dwelling, he received a newspaper, containing an account of the misfortune and calamity which had befallen him; stating, that Raja Chuttur Saul had first demanded the Chouth, which Morad Khan had refused to pay: that the Raja consequently invaded his territory, and attacked the Ufghans, who, for a while, vigorously opposed the Boondelas; but the Raja, being better prepared, had a great advantage, and about a thousand Ufghans had become the food of his blood-drinking sabres; that Morad Khan had been slain, that his valiant chiefs and intrepid soldiers had, nevertheless, used their utmost endeavours, refusing to recede, and long contended for victory; but the battle raging with greater fury, the slaughter became so dreadful, that the ensanguined field resembled the confusion and horror of the day of judgment: in short, that the army of Morad Khan had received a ruinous defeat; that the country was conquered; that a glorious victory was the fate of the powerful and prosperous Raja Chuttur Saul; that every thing appertaining to the government of Morad Khan had been plundered; and, that the Raja was acting according to the impulse of his inclination.

When Duleel Khan received this soul-melting intelligence, his mind was filled with grief and consternation. Finding his power annihilated, he went to the Emperor to complain of Raja Chuttur Saul having invaded and despoiled his country. When his Majesty heard his petition, he observed, that it was the justice of God, who had humbled the haughty and arrogant boaster; for, when a person, subsisting on the imperial bounty, assumes a supercilious deportment before the Emperor, shall he not experience the punishment he deserves? On hearing this rebuke, Duleel Khan, recollecting what he had formerly said in the hall of audience, wrung his hands, and retired from the presence to his dwelling, where, with much grief and sorrow, he lamented his fallen state.

Contemplating his misfortunes, and meditating on what measure it had become incumbent to pursue, it appeared advisable to open a negociation with Raja Chuttur Saul, to whom he accordingly wrote a letter to the following effect.

'O! Chuttur Saul! when your father Chumput Rae exchanged turbans with me, we were thenceforth as brothers, united in the bonds of amity. In reference to that

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[84] This is an allusion to Duleel Khan having in former times, exchanged turbans with Raja Chumput Rae, by which ceremony, they became adopted brothers, and, consequently, he stood in the relation of uncle to Chuttur Saul.

friendship with which the Emperor has now reproached me, I address the prosperous son of Raja Chumput! Why have you thought me so devoid of worth, as to plunder and despoil my country? My humble possessions were hardly worth the notice of a magnanimous and mighty prince. Every person knows of the friendship which formerly existed between me and your illustrious father. Let therefore, some measure be adopted to remove the misfortune and disgrace with which your having plundered my country has overwhelmed me.'

When Chuttur Saul received this letter, he immediately discontinued hostilities in the territory of Duleel Khan, with whom he renewed the bonds of friendship, restoring to him the elephant and property of the late Morad Khan, together with the kettle-drums, standards, two pieces of cannon, and other property which had been captured.

The fame and good name which the Raja acquired by this act of magnanimity was the theme of general admiration, and all ranks united in praising his munificence and other virtues. He adopted measures, which no other person would pursue: he would first humble and subdue his foes, and then wipe all traces of sorrow, grief, and affliction from their brows. The regular payment of the Chout,h was all he demanded, and which was afterwards remitted by the grateful Duleel Khan,

Chuttur Saul next turned his arms against Mutound,h, where the Zumeendars who had been excited by the Ufghans to rebel, had assembled in considerable force, and prepared for predatory excursions in his dominions. Chuttur Saul, accordingly, with his usual promptitude advancing, hemmed them in on three sides; for, on the fourth side was the fort, and adopted every care and precaution to prevent their escape.

He appointed Megh Raj to lead the attack on the left, where that chief accordingly drew up his troops in order of battle. Buldao was posted with the experienced and victorious veterans on the right; and Chuttur Saul, from excess of valor and intrepidity, chose the centre himself, and thus enclosed three sides of the fort.

The advance of Chuttur Saul's division was led by Rae Mun Duwa, who furiously assailed the foe, by whom he was warmly received. The troops closed, and battle raged. The rockets and small arms roaring, created great confusion in the ranks of the enemy, and the slaughter occasioned by the bullets and arrows which in showers fell around, conveyed an idea that man was destroying the world.

The Duwa, on the point of charging the enemy, was struck with a matchlock ball, and fell from his horse, which was also wounded. The enemy, observing him fall, advanced to cut off his head. The Duwa, knowing that it would be difficult to preserve his life, and aware how acceptable an offering it would be to Muhadeo, took his sword, and cut off first his horse's, and afterwards his own head; for Shivu delights in the offer of a human head, which to the devoted Hindoo ensures celestial beatitude. Kalee danced. The Raja charged, and saved the wounded from falling into the hands of the enemy.

The Qilaadar still remained in the fort, sounding his martial instruments. The louder they sounded, the more the anger and rage of Chuttur Saul increased. His face reddened from excess of ire, and ardor to subdue the foe, and his polished steel helmet added greatly to his martial appearance. At length, being no longer able to restrain his valor, he rushed through the ranks of the enemy, and coming to the ditch of the fort, immediately leaped over it, and commenced slaying his enemies, whose heads he cut off without hesitation or pity.

Purbut Singh, who had accompanied him, was greatly distinguished by his valiant and heroic achievements. The slaughter was great, and after the battle, seven hundred bodies were counted by order of Chuttur Saul. The birds and beasts of prey came from all quarters to regale on human flesh, and were satiated to eructation.

The Zumeendars then became submissive and obedient to Raja Chuttur Saul, who levied the Chouth in their country, and made his prisoners pay ransom.

CHAP. XXIII.

Of the Battle with the Ufghan Usmud Khan, and with Shah Qoolee Khan, the Advice of Pran Nath Pribhoo, &c.

AFTER Chuttur Saul had taken Mutoundh, and received ransom and the Chout,h, he advanced against D,hamonee, where he carried all his inclinations into effect, took D,houra, and reduced T,hoorahut. He then plundered Kotra, Bikchurah, and Pulgaee, ravaged Julalpoor, and pitched his camp at Nolee. The fame of his deeds and the terror of his name, thundered through the land. Shah Qoolee at the head of a considerable force, advancing in the territory of Chuttur Saul, gave the shout of war, which occasioned much pleasure and gratification to the Raja.

When the Ufghan Usmud Khan heard of the arrival of Shah Qoolee Khan, he felt confident and bold; and taking four hundred horse, proceeded with them to a place named Puharee, where he afterwards collected all his troops, in order to attack the Boondelas, who were in great force, at a short distance from that place.

The Boondelas, elated by their continued career of victories, had become proud, arrogant, and haughty; and conceived themselves superior to the army of Usmud, which they resolved to surround, and plunder without fighting.

Raja Chuttur Saul, with his usual intrepidity, mounted on his elephant, proceeded in front of the enemy's line. On perceiving him, Shekh Usmud felt a presentiment, that he acted under the influence of the divine favor. He therefore prayed to God, saying, 'O! Lord, guard and protect me from the power of my enemies. Although I am ready to die, yet I wish to preserve my army from the hands of the enemy.' Usmud Khan, putting his trust in God, advanced to oppose Chuttur Saul; who proceeded to meet him, discharging showers of arrows on the enemy's troops, which occasioned much disorder and confusion. At length, he rushed into the midst of their ranks, which he broke and dispersed, for none could withstand the vigor of his attack and the force of his arm. About five hundred of the enemy who were in armour, were slain in this attack. A chief named Sheer Khan, who advanced in front to challenge an attack, was slain with a Boondela arrow.

Usmud Khan then madea furious attack on the force of Chuttur Saul, slew many of his men, obliged it to retire, and, eventually, to fly in disorder from the field, whence it was closely pursued by the force of Usmud Khan. Chuttur Saul alone covered their re-

treat, and with the strength of his arm gave security and protection to his warriors, who groaning under the load of mortified pride, were comforted, soothed, and consoled by the wise and pertinent observations of Chuttur Saul. Had it not been for him, the army must inevitably have been destroyed. Pursuing his retreat, he arrived at Mow, where the camp was pitched.

He there deemed it proper to address his troops, in order to restore their confidence and spirit; and, assembling them for the purpose, spoke as follows: 'O! warriors, let no feelings of shame, care or disgrace dwell on your minds; for, in effecting a retreat, there is an ample field for the display of valor, prudence, and sagacity: and in ancient times, Krishna was compelled to fly before Kal Jumun, who had advanced against the city of Muthoora. In a great battle which ensued, Krishna, compelled to abandon the field, fled and concealed himself in the cavity of a hill, where a Raja named Moonchkoond was sleeping.

'Kal Jumun, having closely pursued Krishna, entered the cave soon after him; and, seeing the sleeping Raja, gave him a kick, and said, "O! hypocrite! You have just run away in battle, and now pretend to be asleep."

'On receiving the kick, Moonchkoond awoke, and saw a person standing near. From the glance of Moonchkoond, Kal Jumun fell to the ground, and became a heap of ashes. For Moonchkoond, having one day implored a blessing from Indru, said, Let me enjoy balmy sleep as long as I like; and let the person who wakes me, from my glance, crumble into ashes. Krishna being aware of this circumstance, adopted that method of effecting the destruction of Kal Jumun, and afterwards came out of the cave, paid his respects to the Raja, and returned to Muthoora: so also, the destruction of Usmud Khan may be effected from the temporary success he has experienced.' Moonchkoond, who had abandoned terrestial objects, in the hope of attaining celestial enjoyments, retired to the top of a northern mountain, to perform austerities, and devote his life to the worship and adoration of God.

"Remote from man, with God, he passed his days,
Prayer all his business, all his pleasure praise."

Chuttur Saul continued; 'The Pandoos also in the Muhabharut, made Dronacharij[85] flee; and Raja Bal made the Bamun turn his back, and become friendly to his designs.

'Raja B,heem also, who possessed the strength of ten thousand elephants, turned his back in battle. What wonder, then, is there in you having once done so!'

Pran Nath! Pribhŏŏ, a very pious and holy person, whose exemplary conduct and fervent devotion, rendered his prayers accepted by heaven, made Chuttur Saul and all his

[85] To enter into a narration of the fables here alluded to, would prolong the work unnecessarily, without contributing to the amusement of the reader.

followers fully sensible of their dependance on the power and will of God. He then strongly urged Chuttur Saul to attack Uumud Khan, holding out to him, under the operation of divine favor, every probability and prospect of success. In compliance with his advice, the Raja assembled his army, prepared for battle, and advanced to Dhondhurah, where the troops of Usmud Khan, prepared for the encounter, were in line extended: a furious attack ensued; confusion and disorder spread in the ranks of Usmud; compelling him to retire on the town of Keerpoor, where he made arrangements for a general action. His loss in the first attack having been inconsiderable, he was still in great force, and, elated by his former success, had become sanguine, haughty, and presumptuous. Elevating his colours, and beating his drums, he marched with great pomp to attack Chuttur Saul, whose force was encamped at the Ghaut of Keerpoor. The battle commenced with vigor, soon became general, and raged with fury. Showers of arrows, balls, and bullets fell. The butt of enemies' breasts was filled with well-tempered barbs. The high-minded chiefs, heroic warriors, and valiant soldiers, sustained the attack with unrivalled firmness, fortitude, and valor; exerting their utmost efforts to win the day. Mutual struggles and hard fighting followed. Destruction spread. From clouds of smoke, the sky concealing, arrows, those teeth of fate, impetuous fell, like rain! Nuraeen Das led the advance: Rae Mun Duwa fiercely attacked the force of Lushkur Khan; while Khandee Rae furiously assailed the Turks, drove them from their position, and occupied the defiles and road, by which their troops would have to pass. Then leading on his mighty chiefs, heroic warriors, and valiant troops, alike regardless of the vain designs and sanguine hopes of Usmud, he stormed and captured the imperial cannon. The artillerymen fled to the spot where Chuttur Saul, supported by his valiant troops, was straining every nerve to restore the wonted glory of his arms. At this period, Megh Raj by sudden shouts, induced them to fly for safety to the passes which were blockaded, where they became exposed to a heavy fire, which effected their destruction. The chief of Kuteerah, Mudhoo Singh, advanced and gave the whoop of war. The Ufghan Usmud Khan, disregarding personal danger, hampered, harassed, and surrounded the troops of Chuttur Saul, who perceiving their perilous situation, animated them by his own example to fresh exertions, rushed in the enemy's ranks, and seizing his gun, successively shot three Mirzas. Great slaughter and a desperate conflict ensued. Unable to resist the valor, vigor, and impetuosity of the attack, the army of Usmud was compelled to recede. Instantly the Raja gave the war hollo, assailed them with increasing fury, and broke their ranks, in which he occasioned as much commotion as prevailed in the sea, when it was churned by the mountain of Mundrachul, in order to produce the Imreeta, or water of immortality; for, the army of Usmud resembled the successive waves of the ocean, and Chuttur Saul the mountain of Mundra[86]: and he so

[86] Alluding to the Koorma Uvutar, or descent of Vishnoo, in the form of a tortoise, to support the earth sinking in the ocean, and the Soors and Usoors churning that ocean with the mountain Mandar. The mountain being set on the back of the tortoise, Indru began to whirl it about as if it were a machine. The mountain Mandar served as a churn, and the serpent Vasookee as a rope; and thus, in former days, did the Deotahs, the Usoors, and the Danoos begin to stir up the waters of the ocean for the discovery of the Umreeta: at length, arose out of the troubled deep, first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light: next followed Sree, the goddess of fortune, whose seat is the white lily of the waters: then Soora Devee, the goddess of wine, and the white horse called Oochisrava: and after these, there was produced the jewel Kowstoobh, that

churned this sea of foes, that it produced to him immortal fame. He overthrew and defeated the imperial army; and, observing Usmud Khan hampered and distressed, rushed forward to slay him. At that moment, however, Syyid Luteef, observing his perilous situation, advanced to his assistance, and said to Chuttur Saul, 'Take the Chout,h of the country, receive ransom, but spare his life.' The Raja, attending to the request of Syyid Luteef, spared the life of Usmud Khan, who agreed to pay ransom and the Chout,h: Thus, Raja Chuttur Saul obtained another decisive and glorious victory.

When the Emperor received intimation of these events, he removed Usmud Khan from the government of Dhamonee, and appointed Shah Qoolee his successor. That chief accordingly took his departure from the imperial court, and proceeded with eight thousand warriors to resume the war with Chuttur Saul. On entering Boondelk,hund, he was joined by Raja Nund, who was appointed to lead the van of the imperial army, which advancing rapidly, arrived in the vicinity of Mow, and surrounded the fort, in which Chuttur Saul resided. Raja Nund, in order to conciliate Shah Qoolee, consented to submit to the wounds he was about to receive, and taking a standard, planted it on the top of an adjacent hill.

Chuttur Saul, who had lost no time in preparing for battle, advanced, receiving the attack of Shah Qoolee, with a volley of small arms. The balls fell like thunderbolts: many men were killed. The enemy was staggered, thrown into confusion, and compelled to abandon the field, where Raja Nund had been left wounded; for, his troops, on seeing him fall, measured the road of flight. When the wounded chief was brought to Chuttur Saul, he felt pity for him, and spared his life. On the other hand, Shah Qoolee, apprehensive of the genius, talent, and undaunted intrepidity of Chuttur Saul, and adverting to the general feeling of dread and dismay which prevailed throughout his camp, and to the certainty of his troops, in their present state of alarm, taking to flight, in the event of a general action, determined to restore their confidence and courage, by avoiding battles, and by marching about the country, obtaining partial successes, without the fear of experiencing an overthrow from the enemy; and, with this view, encamped some distance from the field of battle. But Raja Chuttur Saul determined, by one vigorous effort, to effect the destruction of Shah Qoolee's army, and, advancing in the night, made a general attack on his camp. Confusion, clamour and consternation reigned! The enemy's troops fled in disorder, and Shah Qoolee was taken prisoner: afflicted and dejected, he consented

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glorious sparkling gem, worn by Nurayun on his breast: then Pareejat, the tree of plenty, and Soorab,hee, the cow that granted every heart's desire. The Moon, Soora Devee, the goddess Sree, and the horse, swift as thought, instantly marched away towards the Dews, keeping in the path of the sun. Then the Dew D,hanwantaree, in human shape, came forth, holding in his hand a white vessel, filled with the immortal juice Umreeta. When the Usoors beheld these wondrous things appear, they raised their tumultuous voices for the Umreeta, and each of them clamorously exclamed, 'This of right is mine.' In the mean time Iravat, a mighty elephant, arose, now kept by the god of thunder: and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose deadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench: until Seev (Shivu), at the word of Brumha, swallowed the fatal drug to save mankind.

to pay the Chout,h, and eight thousand rupees as his ransom. His color changed: his mind was humbled, and grief dwelt on his brow.

When the news of these events spread abroad, consternation and dismay prevailed in the hearts of the neighbouring Soobahdars. The Raja, whose fame, valor, and enterprise surpassed description, then, beating his kettle-drums, returned to Mow, where he pitched his camp.

At this period, Pran Nath Pribhoo came to visit Chuttur Saul, and by wise and prudent counsel, dispelled the clouds of apprehension from the minds of all. By dilating on the transitory nature of terrestrial, the stability of celestial, objects, and on the omnipotence, mercy, and goodness of God, he elevated the minds of his auditors, who became stedfast in the principles of piety and devotion.

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CHAP. XXIV.

An Account of the Creation of the World, and of the Birth of Krishna, otherwise called Kunheeyu [87].

IN the earliest period of the creation, " from the opposite actions of the creative and destructive qualities in matter, self-motion first arose. These discordant actions produced the ukas, which invisible element possessed the quality of conveying sound; it produced air, a palpable element; fire, a visible element; and the earth, a solid element. The ukas dispersed itself abroad; air formed the atmosphere; fire, collecting itself, blazed forth in the host of heaven; water rose to the surface of the earth, being forced from beneath by the gravity of the latter element: thus broke forth the world from the veil of darkness in which it was formerly comprehended. Order arose over the universe. The seven heavens were formed, and the seven worlds were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed into God (Brim,h)."

The beginning of the world is typified by the slumber of Nurayunu [88], on the waters of chaos during a Kalpu, or four ages [89], reclining on Sees Nag, or the great serpent Annunta, which, as Maurice observed, is a striking coincidence with holy writ, allusive to the period " when the earth was without form and void; and darkness was upon the

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[87] Extract from the Shastru inserted in Dow's preparatory dissertation, vol. i. page 64.—*Maurice.* A considerable portion of this chapter is quoted from different authors, it being desirable to substitute authentic translations in room of the defective and unintelligible account contained in the manuscript.

[88] Nurayunu signifies, he who dwelt on the waters.—*Asiatic Researches.*

[89] The Yoogs are certain grand periods alluding to the revolutions of the heavenly bodies: they are in number four. The vanity of the Brahmin chronologists has induced them to apply to terrestial concerns the vast periods used in sidereal computation.

The iron age is.....	432000 years.
The brazen age.....	864000
The silver age.....	1296000
The golden age.....	1728000
Total	4320000 years, or one Kalpu.

The intention of the Brahmins in assigning as the length of the Calee Yug 4320000 years, was to make the fixed equinox, the apparent or movable equinox, and the moon's node, to coincide together; and it also follows, that allowing the truth of their supposition respecting the moon's node, precession, &c. no less time would be sufficient to complete such conjunction than that number. By fixed equinox is meant that point in the heavens from which the Brahmins reckon their longitude. Hence also it follows, that the reason for making the second, third, and fourth ages, or Yugs, twice, thrice, and four times this number, was because there could be no conjunction of this kind, but either in the time expressed by the number itself, or its multiples: but the products of 432000 by 2, 3, and by 4, are the least multiples that can be taken; and therefore, would clearly be assumed for this reason, both on account of their simplicity, and their containing inclusively all the other conjunctions.—*Maurice.*

face of the deep, and the spirit of God moved upon the face of the waters*." Genesis, chap. i. v. 2.

"During the slumber of Nurayunu on the chaotic waters of the universe, the lotos sprung from his navel, and in its blossom was produced a person with four faces, whose name is Brumha, who, by the command of Nurayunu, created six sons, by whom the world was peopled.

"At a period when the earth was become overloaded with injustice and oppression, she assumed the form of a milk cow, and went to utter her complaints to Bramha, who taking compassion on her, took her to Vaikontha, the palace of Vishnoo. At their entrance, a secret voice informed them, their complaints should be redressed, adding, "I will become incarnate at Muthoora, in the house of Yadu, and will issue forth to mortal birth, from the womb of Devukee, since in their former life, Busoo-deva [90] and Devukee have by earnest prayer and penance, besought of me a son: and since Nandha and Yusodha [91] have merited my protection, it is time that I should display my power in that region, and relieve the oppressed earth of its load." Muthoora was at this time governed by a prince named Kungsu, the (reputed) son of Oogur Syn, whom he had deposed, and on whose usurped throne he reigned. Kungsu, young himself, had a sister much younger, who, on being arrived at a proper age, he bestowed in marriage on a Brahmin of royal descent, and eminent for his piety, whose residence was at Gokul, a city situated three kos lower on the other side of the Jumna. The bridegroom had reached his nineteenth year, the bride her twelfth, the usual period of espousal in Hindoostan: both happily ignorant of the disasters that awaited their union. The most splendid preparations were made for the celebration of their marriage; and Kungsu gave his sister Devukee a portion worthy of so potent a monarch. It consisted of four hundred stout elephants, fifteen hundred chosen horses, eighteen thousand carriages adorned with gold and jewels, besides other valuables, and a great sum in money. He himself, to do them honor, sat on the same car with Busoo-deva and Devukee, in place of the driver. On their return from celebrating the nuptials, he heard a voice, saying, "Kungsu, beware! the eighth son of Devukee will be your destroyer [92]." When Kungsu heard these words, his joy was turned into dread and dismay. He felt, as if the water of immortality were converted into poison. Rage flashed from his eyes: and, drawing his sword, he resolved to put Devukee to death. His followers observing his wicked design, said, Kungsu, from the love of dominion, is about to commit a heinous crime. Busoo-deva, in order to appease his anger and save her life, addressed him in terms mild and conciliating, saying, 'Let not Kungsu derogate from his high rank and dignity by doing an unworthy action. If he fears the eighth son of Devukee, let not her life be sacrificed, and her sons shall be delivered to him as soon as they are born.' On hearing these words, the rage of Kungsu melted into pity. For

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* Asiatic Researches.

[90] Krishna's real father and mother.

[91] Krishna's foster father and mother.

[92] Maurice. Vide Prem Sagur.

what can man do, when God ordains, whose wisdom drew Kungsu from his fell design! But Kungsu said, Busoo-deva will certainly endeavor to save the lives of his sons: for what parent would bring his children to me to be put to death! Kungsu, therefore, in order to appease his fears, ordered Busoo-deva and Devukee to be fastened with chains and thrown into prison, where in process of time, Devukee had six sons, all of whom were destroyed by Kungsu. After the conception of the seventh child, Sees Nag, or the serpent Annuntu, came, according to the divine decree, to transfer the fœtus from the womb of Devukee to that of Roheenee, who was the second wife of Busoo-deva. It was thought that Devukee had miscarried, a supposition which obtained a general belief, and occasioned much surprize and amazement to Kungsu. The infant thus transferred to the womb of Roheenee was the third Ramu, Krishna's elder brother. When Devukee again became pregnant, "her beauty shone forth with such transcendent splendor, that Busoo-deva her husband's countenance itself became bright, and the very wall of the chamber was illuminated. Kungsu, fearing the fulfilment of the prophecy, again determined to kill Devukee; but reflecting, that it was on all accounts, horrible to destroy a pregnant woman, ordered the seven iron gates of the prison to be locked, the guards to be watchful, and to bring him notice, on the birth of the child, in order that he might immediately put it to death."

At length, in the month of Bhaudon, on Wednesday the eighth day of the dark fifteen days of the moon, at midnight, Devukee gave birth to a son. Huree, i. e. Vishnoo, became incarnate, and assuming his proper figure, appeared before his astonished parents in all the glory of the deity, displaying his four arms, one holding a sunk,h; another a chukru; a third an axe; and the fourth, a flower of the water-lily. His body was black, his eyebrows were arched and alluring, and he was dressed in a yellow vest, with a crown of jewels on his head. The prison doors burst open of themselves. Busoo-deva's chains fell off, and the guards were immersed in sleep. Busoo-deva said, 'The knot of my fortune is now unloosed: for I have seen a wonderful appearance. The object of my life is fulfilled: but how shall I preserve the child? where shall I keep it alive? For Kungsu, who has already killed six of my children, will as soon as he hears of the birth of this infant, hasten to destroy it.' Vishnoo then said, Busoo-deva, in a former life you worshipped me, in remembrance of which I now appear. Have no fear nor apprehension of Kungsu; and, on saying these words, again became an infant. The creator of the world then closed the eyes of Busoo-deva's and Devukee's understanding, and they again *thought* that a child was born unto them. A secret voice was then distinctly heard to utter these words: "Son of Yadu, take up this child, and carry it to Gokul, to the house of Nunda, where Jusodha hath this moment been delivered of a daughter, which is to be conveyed with celerity hither. The doors shall open of themselves to let thee pass; and behold, I have caused a deep slumber to fall on thy guards, which shall continue till thy journey be accomplished." Busoo-deva immediately felt his chains miraculously loosened, and taking up the child in his arms, hurried with it through all the doors, the guards being buried in a profound sleep [93]." In the darkness of the night, he proceeded towards the town of

[93] Maurice. Vide Prem Sagur.

Gokul; the clouds lowered; the rain fell in torrents. Arriving at the Jumna, which had overflowed its banks, he observed its flood rolling impetuously, and said to himself, It will now be impossible for any mortal to cross the river; but, fearing the cruelty of the merciless tyrant Kungsu, he was impelled to proceed, and stepping into the river, its waters immediately receded, and formed a road, by which he passed. Arriving on the other side, he proceeded to the house of Nunda, where he found all immersed in sleep; and placing his son near Jusodha, took up Jog Nidru, the infant daughter of Jusodha, recrossed the Jumna in the way he came, and returned to Muthoora, where he found the guards still asleep, and the prison as he left it. He then secured the doors, put on his chains, and remained as if nothing had happened. Jusodha knew not that she had been delivered of a daughter; for the Almighty had drawn forgetfulness over her mind, and she nourished Krishna as her own.

When the guards awoke [94] " and heard the child cry, they hastened to give notice to Kungsu, who immediately ran, undressed as he was, to the prison, when Devukee with both hands trembling, presented to him her infant. Kungsu received it with a frowning and terrific countenance, and was going to dash it against the stones," when it darted from his grasp, assumed the form of a Deotah, and displaying eight arms, ascended the air with the glory of a goddess; while all the Deotahs assembled around, and sung her praises. She then said to Kungsu, What advantage would you derive by killing me? Your destroyer is already born; and saying these words, vanished, and retired to dwell in Bindheeachul.

Kungsu, now knowing that his destroyer was born, " ordered all the young children throughout his kingdom to be slain. Soldiers were employed, in the strictest search; and a gigantic fiend, in the form of a woman, by name Pootna, a nurse of infant children, had obtained of Kungsu permission to be the dire agent in destroying the hapless innocents; and this fury, going out of Muthooru, let them suck her breasts, and killed them with her poisoned nipples. Arriving at Gokul, she concealed her own deformed figure under that of a beautiful woman, and presented herself at Nunda's door, and casting her eyes on the cradle of Krishna, began to fondle him, and put her nipple into his mouth. The child, however, instantly pulled it forth with such force, that blood gushed forth instead of milk, and she fell down dead [95] at his feet.

The life of Krishna; its remarkable similarity in some instances to the history of our Saviour [96]; its allusions to solar and planetary worship; Krishna himself being a per-

[94] Maurice. Vide Prem Saugur.

[95] Thus Hercules is said to have sucked the breast of Juno with such violence, as to spill a great quantity of milk, which overflowing the sky, formed the milky way. The cause of the striking similitude in this and other instances between Krishna and Hercules is well accounted for in the following passage of Major Wilford's dissertation. " The Greeks, who certainly migrated from Egypt, carried with them the old Egypti and Indian legends, and endeavored (not always with success) to appropriate a foreign system to their new settlements. All their heroes or demigods, named Heracles by them, and Hercules by the Latins, (if not by the Æolians,) were sons of Jupiter, who is represented in India both by Hera, or Seeva, and by Heri, or Veeshnu: nor can I help suspecting that Hercules is the same with Heracula, commonly pronounced Hercul, and signifying the race of Hera or Huri.

[96] " M. Volney attempts to mythologize away the whole of the Christian system, by insisting that the history and miracles of Christ were borrowed from those of the Indian Krishna. According to that hypothesis, the holy

sonification of the sun: the object of the adoration of the Hindoos: and the vast and intricate subjects to which it leads, far exceed the bounds of this work. For information, therefore, on these interesting topics, the reader is referred to the 2d volume of Maurice's History of Hindoostan, from which a considerable portion of this chapter is cited. The rest of the history of Krishna forms the subject of the Prem Sagur, a work, which under the operation of General Orders, is likely to become well known, and on account of its great utility, is well deserving the particular attention of students.

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offspring of the Virgin means only the solar orb, rising in the sign Virgo; the twelve apostles are the twelve zodiacal asterisms; while the very name of Jesus is as impiously traced to Yes, the ancient cabalistical name of young Bacchus."—*Maurice.*

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CHAP. XXV.

An Account of the Blessing of Pran Nath Pribhoo.

THUS Pran Nath Pribhoo continued to expound the Pooran, which made Raja Chuttur Saul stedfast in the faith, and so elevated his mind above terrestial objects, that this world appeared to him evanescent and transitory as a dream[97]. Pran Nath Pribhoo then blessed Chutter Saul, saying: During your life you shall rule and govern your dominions, and be successful in war. The Rajas of your race shall be mighty, magnanimous, and brave, and their posterity shall long retain sovereign sway: and whoever contemplates their downfall, will seek only his own destruction; for, by divine grace, your house shall be strong and mighty. God has given you a land which abounds in diamonds. You and your posterity shall receive the produce of the diamond mines: but by no other race shall this blessing and inexhaustible source of wealth be enjoyed.

When Pran Nath Pribhoo had finished blessing Raja Chuttur Saul, he drew on his forehead the Raj tilk, or mark of dominion, and departed to his house. Hence the faith of the Boondelas became regulated by the principles of the Krishna Uvutar, as they were explained by Pran Nath Pribhoo, who is considered their tutelar guardian.

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[97] Pran Nath Pribhoo established a religious faith distinct from that of other Hindoo tribes, but of which I have not been able to gain any information. Pundit Kundur Das of the civil court at Banda, at my request, got the whole of the tenets and particulars of this faith copied, but afterwards informed me of his having given them to a gentleman at Kalpee: and although I applied to him again to procure me a copy of them, I have not since heard from him on the subject, and must therefore leave the developement of this subject to some more able pen.

CHAP. XXVI.

Of the Policy which led to Peace and Friendship with the Emperor Buhadoor Shah, and of the Siege and Capture of Lohagurh.

AFTER the departure of the Emperor Ourungzeb Alumgeer from this frail world, Buhadoor Shah ascended the imperial throne of Hindoostan.

The Nuwab Khan Khanan, who was wise, prudent, and political, skilful in business and versed in diplomacy, then conducted the affairs of the empire.

Contemplating the commotions which had been fomented by intestine discord, after the demise of the Emperor Ourungzeb, the reduced power and resources of the state, and the political ascendancy which the Boondela Raja Chuttur Saul had attained, he deemed it essential for the stability and welfare of the empire, to avert a continuance of the evils with which a sanguinary and unsuccessful war had clouded the reign of the Emperor Ourungzeb. With these views, he reminded Buhadoor Shah of the services which had been rendered to Ourungzeb by the late Raja Chumput Rae, who had conducted the imperial army over the Chumbul, commanded the advanced troops in the memorable battle with Dara Shah, and obtained the signal and glorious victory which placed the keys of the citadel of Dihlee in the hands of Ourungzeb, and enabled him to ascend the world-protecting throne.

He then summarily alluded to the events which occasioned a rupture between that monarch and Raja Chumput Rae, and subsequently with his son, Raja Chuttur Saul, by which the provinces had been deluged with blood, and wrested from the Emperor's grasp. The glory of the imperial arms had been tarnished, the warriors humbled, and the warlike spirit of the troops broken, by a series of disastrous defeats, which had raised the fame, power, and resources of Chuttur Saul, in the same ratio that the imperial glory had become obscured, and had left that Raja the most powerful and warlike prince in Hindoosthan. It became, therefore, indispensable in the existing state of affairs, to establish friendship with the Raja, and, without delay, to invite him to the imperial Court, where his talents, power, and fame, would restore order, and support the imperial authority. The Khankhanan, moreover, observed, that the fortress of Lohagurh, which had successfully resisted his Majesty's arms, would, doubtless, soon yield to the valor and enterprize of Chuttur Saul.

When the Nuwab mentioned that the restoration of good order, and the reduction of Lohagurh would be effected by the establishment of peace and friendship with Chuttur Saul, the Emperor expressed much satisfaction, and immediately issued a furman, requiring Raja Chuttur Saul to appear at court. The Nuwab also wrote a friendly letter to the Raja, and stated, that the Emperor, desirous of reducing the fort of Lohagurh, had observed, that if Raja Chuttur Saul were there, the place would speedily yield to the vigor and valor of his arms.

The Emperor, in writing to the Raja, expressed a desire that he would first present himself at court, and afterwards proceed to attack Lohagurh; and added, that on the reduction of that fort, he would settle the affairs of the Raja to his satisfaction.

When the Raja received the furman, he wrote in reply, that he would first reduce Lohagurh, and then repair to the imperial court; but his Majesty, on the receipt of his letter, commanded another mandate to be transmitted, requiring him immediately to repair to the resplendent presence. When the Raja received this order, he proceeded to pay his respects to Buhadoor Shah, by whom he was received with much courtesy and distinction, and they were mutually pleased with each other. The Raja then, departing from the court, marched to Lohagurh, a fortress extremely strong and inaccessible. The siege was immediately commenced. The cannon thundered, and the small arms roared: repeated attacks were made, and mutual loss ensued. The heroic and high minded warriors of Chuttur Saul, fixing the feet of resolution and stability in the field of animosity, exerted their wonted valor and intrepidity, and much hard fighting prevailed.

The walls were breached; the gates knocked down, and the fort was stormed; and carried by the Raja's troops, with a heavy loss in killed and wounded. Thus was achieved the reduction of that strong and important fortress, which had so long baffled the efforts of the imperial arms. The Raja then proceeded to Shajuhanabad, in order to pay his respects to the Emperor, by whom he was distinguished with approbation and applause; and his Majesty signified his intention of granting him a Munsub, suitable to his rank, dignity, and merit.

The Raja replied to the Emperor, that God, in whom he trusted, had granted him a country yielding annually two kurors of rupees, and containing mines of diamonds; that possessing such sources of wealth, the Munsub with which his Majesty proposed to reward him, was unnecesssary, and that he should be always ready, without any recompense, to assist his Majesty, whenever he might have occasion for his services.

The Raja having thus declined the Munsub, solicited and obtained the Emperor's permission to return to his own dominions; and leaving one of his sons at the court, sounded the strains of joy, proceeded to his own country, and arrived at Mow.

The end of the Chhutur Purkash.

Some parts of the work were extremely obscure and unintelligible: but I have endeavored to render the translation as correct as unwearied application to a defective manuscript would admit.

VIEW AT CHATTERPORE OF PART OF THE RUINS OF THE EXTENSIVE PALACE OF RAJA CHUTTUR SAUL WHOSE TOMB IS IN THE DISTANCE.

LIBRARY OF THE BOMBAY BRANCH OF THE

PART III.

CHAP. I.

An Account of the Manner in which Chuttur Saul bequeathed his Dominions, &c.

RAJA Chuttur Saul died at Chutturpoor, where a mausoleum is erected to his memory. He had thirteen sons; four by his first wife, namely, Hirdee Sah, Jugut Raj, Pudum Singh, and Bharutee Chund; and 13, by other wives and concubines. There is, however, a tradition, that he had fifty-two sons; but no evidence of it appearing on record, it is unworthy of credit.

In order to secure the independence of his posterity, he divided his territories into three parts; one of which, he bequeathed to the Peeshwa Bajee Rao, on the express condition, that his heirs and successors should be kept by him and succeeding Peeshwas in possession of the remaining portion of his dominions.

The country thus bequeathed to the Peeshwa consisted of Kalpee, Huttah, Saugor, Jansee, Suronj, Koonah, Gurh Kotah, and Hurdee Nugur, the revenues of which were computed at rupees 30,76,953. 1. 1. and Gunga Dhur Bala was nominated by the Peeshwa to realize the collections[98].

The other possessions of Chuttur Saul were divided into two separate states; the Raj, or government of Punnah; and the Raj, or principality of Jytpoor. The Punnah Raj was bequeathed to his son Hirdee Sah; and the Raj of Jytpoor, to his son Jugut Raj. The Punnah Raj comprised the fortress of Kalinjur, Muhun, Ereech,h, Dhamonee, &c. estimated at rupees 38,46,123. 13. 10.[99].

Of Hirdee Sah nothing is recorded, excepting that he had two sons; Subha Singh, who succeeded him in the government of Punnah, and Prithee Singh, who was appointed by the Peeshwa, Raja of Gurh Kotah, with a tract of territory yielding a revenue of six lak,hs of rupees.

Raja Subha Singh had three sons; Umaun Singh, Hindooput, and Kait Singh. Hindooput, by the assassination of his brother Umaun Singh, obtained the Raj: he put his brother Kait Singh into confinement, and both died without issue.

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[98] Asiatic Annual Register, 1806. [99] Asiatic Annual Register, 1806.

Hindooput had three sons; Surmed Singh, the eldest issue of a second marriage, and Unrood Singh and Dhokul Singh, by his Buree Ranee. In his will, he nominated Unrood Singh to the succession, and during his minority appointed Benee Hoozooree, Dewan or Kamdhur, and Kaim Jee Chowbee, treasurer and Qilaadar of Kalinjur, who were brothers, guardians and managers of the Raj. The jealousy which arose between the guardians, each aspiring to the sole management, induced Kaim Jee Chowbee, who was the least powerful, to separate from Benee Hoozooree, and to support, with all his influence, the claims set up by Surmed Singh to the Raj; consequently, Benee Hoozooree and Kaim Jee Chowbee became inveterate enemies, and fought many sanguinary battles, which are recorded in the subsequent pages.

On the death of Raja Unrood Singh, the two guardians, in order to retain their power and influence, agreed to raise Dhokul Singh, also a minor, to the Musnud. Surmed Singh, being thus disappointed in his hopes of succession, applied for assistance to Nonee Urjoon Singh, who commanded the forces of Raja Gooman Singh of Bandah, by whom he was appointed guardian to Bukht Singh, the present Raja.

Nonee Urjoon Singh succeeded in depriving Dhokul Singh of his dominions, and, abandoning the interest of Surmed Singh, annexed the greater part of the Raj of Punnah to the territories of Bukht Singh, over which, as guardian, he ruled.

Surmed Singh, after these disappointments, retired to Raj Nugur, the capital of the purgunnah of Lowree, which had been given to him by his father, Hindooput, where he died, leaving a minor son, named Hurrah Singh, by a Moosulman woman, under the guardianship of his Dewan, Sonae Jee, otherwise named Sona Sahee, of the Powar tribe, who was originally a common soldier; but availing himself of the anarchy of the times, seized the purgunnah, and obliged Hurrah Singh to take refuge with Meer Khan. Thus Sonaee Jee obtained possession of the country, which on his death, descended to his son, Purtab Singh, who now rules and resides at Chutturpoor, possessing a tract, said to yield a revenue of seven or eight lakhs of rupees.

Kishor Singh, the present Raja of Punnah, is the illegitimate son of Raja Dhokul Singh.

The fort of Kalinjur and its dependencies were transmitted by Kaim Jee Chowbee to his son Ram Kishen, who was succeeded by his son Burt Jee, who dying in 1803, his brother Gunga Dhur Chowbee succeeded him. Nuthoo Ram and Nurayun Das, the present descendants, have obtained from the British Government a Jageer yielding 75,000 rupees per annum.

VIEW OF THE MAUSOLEUM OF RAJA CHUTTUR SAL NEAR CHUTTURPORE IN BOONDELKHUND

CHAP. II.

An Account of the Raj of Jytpoor.

HAVING in the preceding chapter brought the history of the Raj of Punnah down to the present time, I revert to Raja Jugut Raj, to whom his father Chuttur Saul bequeathed the state of Jytpoor, which comprized Bhonda Gurh, Bhora Gurh, Bursa, Ujeegurh, Rungurh, Jytpoor, Churk,haree, &c. supposed to yield annually rupees 30,76,953. 1. 1. [100].

A short period after the accession of Jugut Raj to the Musnud of Jytpoor, Moohummud Khan Bungish, the Nuwab of Furrokhabad, formed the design of annexing Boondelkhund to his own dominions, and with this view, sent a powerful army under the command of a chief named Duleel Khan, to invade and subdue the province.

Raja Jugut Raj accordingly collected his army, which amounted to about twelve thousand men, and advanced to repel the invaders, whose force was considerably superior to that of the Raja. The armies met at a place named Nadpureea, where a furious battle ensued, which lasted from morning till evening, when the army of Jugut Raj abandoned the field, with the loss of Rao Ram Singh, the chief of Soogra, and about twelve hundred men. When the troops returned to camp, the Raja was no where to be found. His wife Ranee Umr Koonur, apprehensive of some accident having befallen him, demanded to know his fate; but no further information could be obtained, than that he had probably fallen in the battle. On receiving this intimation, she ordered the troops under arms, and, providing herself with a bow and a quiver of arrows, mounted an elephant, and led the army back to the field, near which Duleel Khan had encamped, and immediately gave directions to attack his camp. The troops accordingly advanced, and, opening a general discharge of matchlocks, occasioned great confusion and dismay, and, after a sharp contest, drove Duleel Khan off the field. She then ordered torches to be lit, and proceeded to search for Raja Jugut Raj, whom her followers at length found severely wounded, and in a state of insensibility. Then, placing him in a palkee, she returned to camp, where his wounds were dressed. The Raja had fainted from loss of blood, and did not revive till midnight. He at length asked who had won the battle. On being informed of the valor, heroism, and affection of Ranee Umr Koonur, he expressed to her his gratitude, and declared, that as she had endangered her own life for his safety, and nobly fought the enemy, an act every way worthy of a descendant of Chuttur Saul, her son should certainly succeed him in the sovereignty.

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[100] Asiatic Annual Register, 1809.

A short time after this battle, Duleel Khan again advanced to attack Raja Jugut Raj, and a sanguinary battle was fought, near the town of Mouduha. Victory at first appeared to favor the Moosulmans; but Duleel Khan received a wound, and fell dead on the field, which decided the battle in favor of the Boondelas; for, the Moohummudans, on the fall of their chief, fled with precipitation, and were pursued with great slaughter to a considerable distance.

When the Nuwab Moohummud Khan received intelligence of the defeat and death of Duleel Khan, he determined to inflict signal vengeance on the Boondelas; and invaded Boondelkhund at the head of a powerful army, defeated Jugut Raj in several battles, over-ran the country, and obliged him to abandon his dominions and take refuge in the hills.

Jugut Raj, no longer able to meet Moohummud Khan in the field, sent an embassy to Poonah, to solicit the assistance of the Peeshwa, Bajee Rao, who, accordingly marched with a powerful army, and on entering Boondelkhund, was joined by the Boondela chiefs, whose united troops formed an overwhelming force, with which he advanced to attack the Nuwab Moohummud Khan, who retired to the fort of Jytpoor, and encamped his army under its walls, where it was immediately blockaded, and continually annoyed by the attacks of the Peeshwa's army. Famine, and its concomitant, disease, soon spread their ravages in the Nuwab's camp. His army, at first, subsisted on the flesh of their cattle and horses; but when that resource failed, they were reduced to the necessity of pulverizing, and eating, their bones.

Moohummud Khan, in this extreme distress, solicited terms, threw himself on the mercy of the Peeshwa, and, pledging himself never again to invade Boondelkhund, was allowed to quit the country, and he accordingly returned to Furrokhabad.

The Peeshwa remained some time settling the affairs of the province, of which he demanded, and obtained the Chout,h, as his annual Nuzuranu[101]. On quitting Boondelkhund, he took with him a Moosulman girl, named Mustanee, by whom he had a son, named Shumsheer Bahadoor, who dying in his 27th year, left issue, Ulee Buhadoor, the father of the late Shumsheer Buhadoor, who was succeeded by his half brother Zoolfiqar Ulee, the present Nuwab of Bandah.

After these events, Deewan Keerut Singh, the son of Raja Jugut Raj, became extremely ill; and there were no hopes of his recovery. His mother, Ranee Umr Koonur, represented to Jugut Raj, that Keerut Singh wished to see him before he died. The Raja accordingly went to him. On being told of the approach of his father, he extended his hand to touch his feet[102]. The Raja observing his extreme debility, foresaw that he had

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[101] A tributary present.

[102] A mark of respect from children to their parents. It is also a humble mode of saluting the aged, the pious, or any superior.

not long to live, and endeavored to inspire him with fortitude to enable him to meet with tranquillity his approaching end, and said, 'My son, if you have any wish, mention it, and I will have it performed.'

Kurut Singh then took the hand of Gooman Singh, and placing it in that of his father, said, 'When I am gone, be the guardian of my son:' and on uttering these words, he expired.

Raja Jugut Raj, from excess of kindness, conferred on Gooman Singh the title of Deewan Siwaee, and from that day he was known by the appellation of Deewan Siwaee Gooman Singh.

A short time after, Jugut Raj also fell ill, at Mou near Muhoba, where he died in the year of the Sumbut 1815, (A. D. 1758.) When Puhar Singh heard of his father's death, he caused his body to be placed in a palkee, and conveyed to Jytpoor, where he gave out that the Raja was ill. The palkee was taken within the late Raja's dwelling, and the body laid on a bed, and covered with a sheet. Puhar Singh then appointed his mother, the Ranee of Oorch,ha, to watch the corpse, and allow no person to enter the apartment. Having adopted these measures, he made arrangements in order to secure the succession; and sending for the old vukeels, said to them, 'You have long been my servants, and I now require your support and assistance, to enable me to effect an important object, which I have in contemplation.' They requested him to make his wishes known, expressing their readiness to perform any duty which he might confide to their execution. He accordingly informed them, that Jugut Raj was dead; and that he was anxious to adopt measures with a view of ensuring his own succession to the musnud, to the exclusion of Deewan Siwaee Gooman Singh, who was then encamped with his troops near Ujee Gurh. The vukeels observed, that the most advisable plan would be to assemble the officers of the army of the late Jugut Raj, and by opening a negociation with them, ascertain if they were disposed to support his claims; for, if they could be induced to co-operate, there would be no doubt of success. The officers were accordingly assembled outside of the fort, and informed, that the Raja was very ill; and it was asked, in the event of his death, who ought in strict justice to succeed him. They replied, that the successor to the sovereignty, treasure, &c. was Deewan Siwaee Gooman Singh, in virtue of Raja Jugut Raj having appointed him his heir.

The vukeels then made an offer to the officers and army, of four times more pay than they then received, provided they would support Puhar Singh, and enable him to ascend the musnud. When they ascertained the increase of pay which they would receive, they consented to instal Puhar Singh in the government; and the Koonurs Kehree Singh, Synaput, and Beer Singh Deo, sons of the deceased Raja, fixed their seals to a paper, by which they bound themselves to fight Gooman Singh, and acknowledge Puhar Singh as Raja of Jytpoor.

When Puhar Singh had thus ascertained his strength, he sent for a Brumhun, named Muthur Syn, whom he desired to fix on a fortunate day for him to seat himself on the

Raj Guddee, or seat of dominion. Puhar Singh accordingly ascended the musnud of Jytpoor, on the fifth day of the light half of the moon of Magh, in the year of the Sumbut 1815, (A. D. 1758,) an event which was announced by the firing of cannon, beating of drums, and other demonstrations of joy. A guard was then mounted at his gate, and an elephant and a palkee were kept in attendance as appendages of state.

Ninety-six lakhs of rupees were found in the late Raja's treasury, besides jewels and property to a great amount, of which Puhar Singh took possession; and expended forty-five lakhs in the rejoicings which ensued, giving away many lakhs of rupees in presents.

The body of the deceased Raja was than conveyed to Pulatul Ghaut near Buteshoor, where it was burnt, together with the Ranee and six or seven concubines.

When Gooman Singh received the account of the death of Jugut Raj, and of Puhar Singh having proclaimed himself Raja, he marched with his army, and encamped five kos from Jytpoor, and sent ambassadors to Puhar Singh to upbraid him with having perfidiously usurped his rights, and to declare that he would not wear a turban, until he obtained possession of Jytpoor.

The vukeel, on being presented to Puhar Singh, informed him, that his master Gooman Singh, had sent him to claim the dominions, treasure, and effects of the late Raja Jugut Raj, in virtue of his having appointed him his heir and successor; and to call upon him immediately, to deliver up the fort of Jytpoor, or, to prepare for war.

Puhar Singh replied, 'Tell Gooman Singh and his brother Khooman Singh, that they are but children, and have no claim to the government; that, as their father was not a Raja, they can have no pretensions to the sovereignty, which belonged to my father; and that having always considered Gooman Singh in the light of a son, it was my intention to have granted him the district of Suhoodah, which belonged to his father; but his present conduct renders him so undeserving, that he shall neither have land or Jageer; for, the custom of inheritance is, that after the demise of a Raja, his son shall rule, and possess the forts, treasure, &c. and not the grandson of the deceased Raja. Therefore say to Gooman Singh, that Puhar Singh is the son, and you are the grandson of the late Raja; and consequently you have no claim to the succession; and that it will, therefore, be best for you to march away, otherwise it will not be well.'

The vukeel accordingly returned, and related to Gooman Singh and Khooman Singh, the conversation which had passed with Puhar Singh. Lal Deewan, who held an office under Jugut Raj, determined to fulfil the will of his late master; and, making the mark of dominion on the forehead of Gooman Singh, proclaimed him Raja of Jytpoor, and, after some days, Khooman Singh was likewise raised to the rank and title of Raja; but the authority of Puhar Singh was finally established in the state of Jytpoor.

Raja Gooman Singh and Raja Khooman Singh then commenced predatory warfare, and spread ruin and desolation to the gates of Jytpoor. Puhar Singh accordingly

marched to oppose them; but those chiefs, deeming themselves too weak to meet the powerful force which he brought against them, retired on his approach.

After several years had elapsed, Gooman Singh again wrote to Puhar Singh, demanding the Raj of Jytpoor. Puhar Singh replied, 'My sentiments on this subject are the same now as they were formerly; and if it is your intention to support your claim by force of arms, the sooner you take the field, the better.'

On the receipt of this reply, Gooman Singh and Khooman Singh marched, and pitched their camp at Soopah, whence they detached bodies of horse to plunder and lay waste the country round Jytpoor, committing great havoc and depredation. Puhar Singh lost no time in advancing against Gooman Singh, who accordingly had drawn out his troops in order of battle, near his camp at Soopah, where a fierce engagement ensued, ending in the defeat and flight of Gooman Singh and Khooman Singh, whose camp, families, and baggage were taken by Puhar Singh, who treated the wives of those chiefs, who were his kinswomen, with distinction and respect; offering to send them to Jytpoor, which he considered their home, as well as his own; but informed them, that if they preferred going to their husbands, their wishes should be complied with; and, on their expressing a desire to that effect, palkees were provided, and they were conveyed, together with their camp equipage and baggage, to Chillah Tarah, where Gooman Singh and Khooman Singh were encamped.

After this victory, Raja Puhar Singh returned to Jytpoor, and for some time heard no more of the claims of Gooman Singh, who at length, however, entered into a negociation with the Nuwab Nujf Khan, and prevailed upon him to enter Boondelkhund at the head of his army, in order to assist him in subduing the state of Jytpoor.

The Nuwab, elated by his prowess, rank, and possessions, and deeming his troops invincible, imagined that he should without difficulty be able to depose Puhar Singh, and with this view crossed the Jumna, and encamped at Mouduha, in the year of the Sumbut 1818, (A. D. 1761.)

Raja Puhar Singh advanced to meet him, and encamped at Kundela. The Nuwab, who had received intelligence of the Raja's movements, deeming it expedient to endeavor to effect his object by negociation, sent a vukeel, clad in humble apparel, to Raja Puhar Singh, to state, that the Nuwab Nujf Khan Buhadoor, was a great and mighty chief, experienced in war, famed for heroic achievements, and had been victorious in two and twenty great battles; that, consequently, no one could oppose him with any chance of success; that, fighting would therefore, be of no avail, and that, it would be most advisable to avert the calamities of war, by soliciting him to grant terms of peace. The Raja replied, 'All you have said may be true; but return, and tell the Nuwab, that I shall be ready to meet him, whenever he may advance, but that to-morrow would be inconvenient, as I shall be engaged in the performance of a religious ceremony.' Then, ordering some trays of sweetmeats to be presented to the vukeel, he gave him leave to depart.

The vukeel accordingly returned, related to the Nuwab the conversation which had taken place with Raja Puhar Singh, and suggested the expediency of attacking him the next day, when he would probably, by being engaged in the celebration of a religious rite, be unprepared, and might easily be surrounded and seized. The Nuwab, concurring in this opinion, marched the next morning, surrounded Puhar Singh while he was making an offering to the manes of his deceased ancestors; and opening his artillery on the camp, a cannon ball passed through the Raja's tent. Puhar Singh immediately dismissed the assembly, and prepared for battle, which soon raged with great fury. The troops of Nujf Khan, unable to resist the valor and impetuosity of the Boondelas, gradually gave way, and were repulsed at every point. The Nuwab fled from the field, leaving his camp equipage and baggage to the conquerors, by whom it was plundered by the order of Puhar Singh, who then returned to Jytpoor, resumed the religious ceremony, and distributed money for charitable purposes.

At this period, intelligence was brought, that Duwan Khurg Rae was killing the wounded and fugitives of Nujf Khan's army, at which the Raja expressed much dissatisfaction, and prohibited the slaughter. He then sent intimation to the Nuwab, that he might send people to receive the wounded, whom he ordered his own people to collect; then lodged them in his tents, had their wounds dressed, and gave them sweatmeats; and, on the arrival of the Nuwab's people, placed them on litters, and conveyed them to his army. After this, the Nuwab quitted Boondelkhund, and returned to his own dominions.

Puhar Singh now remained in unmolested possession of the Raj. At length, in the year of the Sumbut 1822, (A. D. 1765,) he fell ill, and proceeded from Muhoba to Kool Puhar, whence he wrote to Gooman Singh and Khooman Singh, inviting them to come to him with all expedition, as he felt his mortal career drawing to a close, and wished, before he died, to divide the country of the late Jugut Raj, so as to give general satisfaction.

On the receipt of this information, Gooman Singh and Khooman Singh proceeded to Kool Puhar, where Rajah Puhar Singh made the following distribution of his dominions. For himself, he retained a tract of territory yielding annually thirteen lakhs and fifty thousand rupees, and was acknowledged as Raja of Jytpoor. To Gooman Singh he gave the Jageer of Bandah, assessed at sixteen lakhs and twenty-five thousand rupees; and that chief assumed the title of Raja of Bandah; and Khooman Singh was appointed Raja of Churkharee, with a tract yielding nine lakhs and twenty-five thousand rupees. Thus the territory of Jugut Raj was divided into three states, of which the government was assumed by their respective Rajas. After this, Puhar Singh remained some time in a state of repose, but departed this life in the course of that year. Puhar Singh had issue two sons, Guj Singh and Maun Singh. Guj Singh inherited the musnud, and was succeeded by his son Kesree Singh, who was father of Paruch hut, the present Raja of Jytpoor. Maun Singh had issue Tej Singh and Khet Singh: the latter had no issue. Tej Singh obtained some territory, and enjoyed considerable influence; and was succeeded by his son Unrood Singh, who is now living.

Beer Singh Deo, another son of Jugut Raj, obtained the fort of Bijouree, and a small tract of country, and was succeeded by his son Kesree Singh, who added considerably to his inheritance, which was supposed to yield annually about six lakhs of rupees.

In the reign of Raja Gooman Singh, the Nuwab Vizier Shoojaa ood Dowluh, detached a force under the joint command of Kuramut Khan and Raja Himmut Buhadoor to conquer Boondelkhund, conceiving that it was defenceless, and would soon yield to the power and vigor of his arms. Those chiefs accordingly invaded that province, and encamped at the town of Tindwaree, which is seven kos north of Bandah. Gooman Singh, finding himself unable to repel the force which had invaded his territory, solicited the aid of Raja Hindooput of Punnah, and the other Boondela chiefs, who, accordingly, uniting their troops, formed a powerful army, with which they advanced, and attacked the forces of Nuwab. The battle commenced with great fury, and was long, obstinate, and sanguinary. The Moosulmans, at length, overpowered by numbers, were obliged to give way, and fled in disorder and precipitation, and were closely pursued with great slaughter, to the bank of the Jumna; into which river, Kuramut Khan and Himmut Buhadoor, attended by only a few horsemen, plunged their horses, which swam with them to the opposite shore; thus effecting their escape, with the loss of nearly the whole of their army, which had consisted of about four thousand men.

After this victory, jealousy and distrust prevailed in the minds of the Rajas of Punnah and Bandah, each secretly aspiring to effect the ruin of the other, and to become sole master of Boondelkhund. Thus, the seeds of discord were sown, which producing envy and animosity, ripened into a war, which deluged the province with blood, and occasioned the subversion of the power, and the final subjugation of the Boondela chiefs.

The flames of war first burst forth at Moorwul, where Raja Hindooput attacked Uhmud Khan, the Nuwab of Turrowah; that district having been granted to his father, Ruheem Khan, as a Jageer, by a former Raja of Punnah; and on Hindooput resuming the grant, Uhmud Khan resolved to defend and maintain it to the last extremity, which he did by bravely fighting, until he had only five horsemen left, when, overwhelmed by numbers, he reluctantly quitted the field; for, the star of his fortune had set!

Another battle was, soon after, fought at Doorgah Taul, near Turrowah, between Benee Hoozooree, who commanded the forces of the Rajah of Punnah, and Kaim Jee, the Choubee of Kalinjur, in which the latter gained a complete victory. The loss on both sides was very great; many valiant chiefs and brave men having lost their lives on that memorable day.

A battle was likewise fought near Mouduha by Raja Khooman Singh, the father of Bijee Bahadoor, the present Raja of Churkharee. While enjoying the pleasures of the chace, and attended by only five hundred horsemen, Khooman Singh found himself suddenly attacked by the whole army of Nonee Urjoon Singh, who commanded the troops of Raja

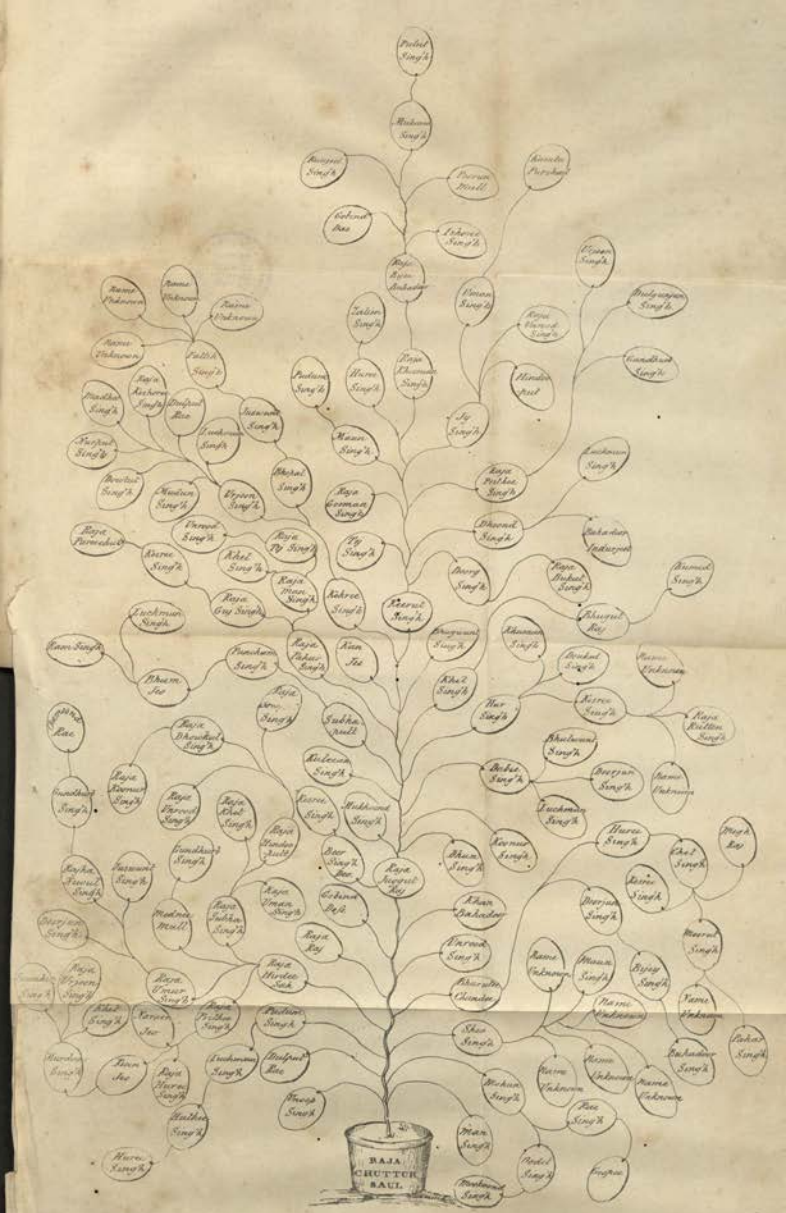
Gooman Singh of Bandah. A slight encounter only, then took place; for Raja Khooman Singh, on account of the inferiority of his force, retired to his camp, where he made immediate preparations for battle, advanced, and near the village of Pundoree made a furious attack on the force of Nonee Urjoon Singh. The armies engaged with the utmost vigor, valor, and intrepidity. The slaughter was great. On both sides, thousands were slain. Raja Khooman Singh received a shot, and fell dead on his elephant. Several of his relations and many brave chiefs and soldiers were likewise slain, and Urjoon Singh obtained a signal victory.

Raja Gooman Singh, who had no issue, appointed his nephew Bukht Singh, the son of Doorg Singh, his successor, and Nonee Urjoon Singh, guardian, during the minority of
A. D. 1778. Bukht Singh. After the death of Gooman Singh, which happened about this period, Nonee Urjoon Singh, having, as stated in the account of the Punnah Raj, determined to support the claim of Surmed Singh to the sovereignty, attacked the army of Raja Dhokul Singh, commanded by Benee Hoozooree, near the village of Gut,houree. The battle raged with great animosity and slaughter. Benee Hoozooree was killed; and Nonee Urjoon Singh, surrounded by foes, received eighteen wounds: still he bravely fought; and when disarmed, threw his shoes at his enemies. His troops rushing to his assistance, and the death of Benee Hoozooree appalling his forces, Urjoon Singh escaped the impending danger, and obtained the victory.

The battle of Chuch,hureea, which was next fought, is represented to have been, perhaps, more obstinate and sanguinary than any on record. It took place four kos from Turrowah, between the forces of Raja Dhokul Singh, commanded by Raj Dhur Hoozooree, the son of the late Benee Hoozooree, and the army of Nonee Urjoon Singh, which was commanded by Keerut Singh. The battle raged with great slaughter for many hours. Keerut Singh and the Raja of Murfuh, and almost all the chiefs of both armies, and men unnumbered, were slain. This bloody conflict totally annihilated the gallant warriors and brave soldiers of Boondelkhund. It was the last battle which was fought between the states of Punnah and Bandah. Urjoon Singh alone remained, and he subsequently lost his life in a battle near Ujee Gurh with the Nuwab Ulee Buhadoor, which will, in due course, be described.

During the disturbances which ensued, Raja Bukht Singh was living in great indigence, and in the latter part of the reign of Ulee Buhadoor, received from that chief two rupees a day: but, on the occupation of Boondelkhund by the Honorable Company's troops in 1803, he was placed on the musnud of Bandah, and now resides at Ujee Gurh, enjoying a jageer, yielding annually four lakhs of rupees.

At the same period also, Raja Kishor Singh of Punnah, who obtained no allowance during the reign of Ulee Buhadoor, who possessed his dominions, was by the liberality of the British government, restored to the territory of his ancestors, and is now in the possession of a jageer estimated at the annual sum of seven lakhs of rupees.



A GENEALOGICAL TREE OR PEDIGREE OF THE DESCENDANTS OF RAJA CHUTTUR SAUL.

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Prithee Singh, the son of Hirdee Sah, who, as already mentioned, was appointed by the Peeshwa, Raja of Gurh Kotah, had three sons; Kishen Jee, by whom he was succeeded, and Narayun Jeo, and Huree Singh; neither of whom had issue. Kishen Jee was succeeded by his son Murdun Singh, who, on the reduction of Gurh Kotah in 1818, obtained from the British government a jageer at Shahgurh, said to yield annually one lakh and fifty thousand rupees.

CHAP. III.

Respecting the March of Colonel Goddard's Army through the States of Boondelkhund, with a cursory Narration of the prominent Events of that Campaign.

THE account of the war between the states of Punnah and Bandah, having interrupted the regular succession of events, I revert to the year 1778, when the British government sent a force, consisting of six battalions of native infantry, and an appropriate train of artillery, under the command of Colonel Goddard, to effect a diversion in favor of the government of Bombay, then engaged in a war with the Peeshwa; Maha Jee Sindheeuh, and the Raja of Nagpoor.

Soon after the accession of the Peeshwa Nurayun Rao to the musnud of Poonuh, in the year 1772, he was assassinated, at the instigation of his uncle Rugonath Rao, otherwise named Rugo Bhae, vulgarly called Rugobah, who openly aspired to the sovereignty; but was restrained by an assembly of nobles, who under the appellation of Baruh Chye, or
A. D. 1773. The twelve Brothers, forced him to fly from his country, and take refuge at Bombay, while they raised to the throne the posthumous and infant son of Nurayun Rao, and appointed Bala Jee Pundit regent, who under the title of Nanee Furnuwees, governed the empire with eminent ability for five and twenty years.

The government of Bombay, availing itself of the feuds which prevailed, concluded a treaty with Rugobah, by which they were bound to seat him on the musnud of Poonah, on the condition of his ceding to the Honorable Company the islands of Salsette, Karunja, and the fort of Bassein.

The confederated army of the Peeshwa, Mahajee Sindheeuh, and the Bouslah, or Raja of Nagpoor, experiencing several reverses shortly after the commencement of hostilities, the object of the war would probably have been speedily obtained, had it not been for the Supreme Government entirely disapproving of the measures of the Bombay council. Colonel Upton was accordingly sent by the Governor General in Council, to conclude a treaty of peace with the Mahratta confederates, which was signed at Poorundur, on the 1st of March 1776; but, the intrigues of the French agent Chevalier St. Luben at Poonuh, the encouragement afforded him by Nana Fernuwees, and the probability of a war with France, prevented the stipulations of that treaty being carried into effect.

ANOTHER VIEW OF THE RUINS OF THE PALACE OF RAJA CHUTTERSAUL AT CHUTTURPOOR IN BUNDELKHUND.

The war was accordingly resumed, but Colonel Cockburn, who commanded the British troops, consisting of five hundred Europeans, five thousand sepoys, and a train of artillery, assembled a council of war, declared that he was unable to effect his retreat; and that he was consequently at the mercy of the enemy, with whom he accordingly opened a negociation, and signed a convention at Wargaum, stipulating, that all the conquests of the Honorable Company since the year 1756, should be delivered up; that Rugobah should be placed at the disposal of Sindheeuh, and that two British officers should be sent as hostages to the Mahratta camp. On these terms, for the conclusion of which Colonel Cockburn was afterwards cashiered, the army was allowed to retreat. It was at this period that Colonel Goddard was sent to effect a diversion in favor of the Bombay government, which brings us to the connection between his campaign and the Boondela history.

When Colonel Goddard had arrived at Kalpee, he applied to Benee Hoozooree, to allow him to pass through the dominions which were under his control, a request which that chief thought proper to refuse. As soon as Kaim Jee, the Chowbee of Kalinjur, received intelligence of that event, he hastened to Kalpee to pay his respects to the Colonel, to whom he offered a tribute of six annas in every rupee which might be collected in the district of Raj Gurh, provided he would dispossess Benee Hoozooree, and put him in possession of that fort and country. When the Colonel, in his progress to the Dukhun, arrived near Raj Gurh, he encamped on the bank of the Ken, and continued battering the fort for five days, but without effect. He then resumed his march, and Benee Hoozooree turned his arms against Kalinjur, erected a battery, and began to fire his cannon.

Colonel Goddard had proceeded as far Mow, when an Ufghan, named Himmut Khan, who commanded a body of troops in the service of Raja Hindooput, succeeded in driving off some bullocks belonging to the British army, at which the Colonel expressed much anger and displeasure, declared, that Himmut Khan should not long remain in safety, and immediately marched to attack him. On the Colonel's approach, Himmut Khan had prepared for battle, which soon raged with great fury. The Khan, in short, sustained a ruinous defeat, and fled to Koolgunj Puhar, where he took refuge in the hills. "The Colonel, then, after having encamped a short time at Mow and Chatterpoor, marched away, and arrived at the theatre of the war. The Mahrattas immediately dispatched Vukeels to demand his return to the Company's provinces, in virtue of the treaty which had been concluded; but Colonel Goddard, aware of that event, and of the benefit which would result from protracting the war, day after day, postponed receiving the Vukeels, on the plea of ill health. At length, finding, as he had anticipated, that their forces were withdrawn, scattered and dispersed, and a juncture favorable to his designs had arrived, he formally received the Vukeels, who announced the conclusion of a treaty, of which they presented him a copy, and required him, in conformity therewith, to withdraw his forces. The Colonel replied, that a treaty had evidently been concluded with the Government of Bombay; but being a servant of the Bengal government, he was neither authorized nor disposed to comply with the terms it imposed; and immediately commenced hostilities, pursued the plan of operations which he had contemplated, attacked their forces, defeated their armies, and by a series of successful measures, entirely changed the state of affairs,

and the war was maintained with vigor and success; but, on the conclusion of the treaty of peace, which was signed at Salby in May 1782, the English agreed to renounce the cause of Rugobah for ever, and to restore all the conquests which they had made during the war, excepting the islands of Salsette, Karanja, and the city of Baroach, which were confirmed to them in perpetual sovereignty; but that city was afterwards, by a secret arrangement, ceded to Sindheeah."[103]

[103] Asiatic Annual Register, 1803.

CHAP. IV.

Ulee Buhadoor, invited by Raja Himmut Buhadoor, enters Boondelkhund. —The Events of his Reign, his Death, &c.

RAJA Himmut Buhadoor, who at this period begins to bear a conspicuous part in the history of Boondelkhund, was a Goshaen, who commanded a body of troops in the army of the Nuwab Vizier, Shoojaa ood Dowlah, at the battle of Buxar, in the year 1763, in which he received a severe wound in the leg. On the subsequent flight of the Vizier to Furrokhabad, in order to solicit the aid of the Nuwab of that place, to enable him to oppose the advance of the British army, Himmut Buhadoor entered Boondelkhund, and availing himself of the anarchy of the times, gradually rose to power.

Nana Furnuwees, the most able and intelligent politician of the age, observing that the Boondelas had, by their wars, discord, and dissentions, effectually destroyed their power, sent the Nuwab Ulee Buhadoor to Sindeeuh's camp, to watch a favorable juncture for occupying Boondelkhund.

Himmut Buhadoor, desirous of securing his acquisitions, to which he had no other right but that of conquest, deemed it expedient to side with the strongest party, and, with this view, invited Ulee Buhadoor to enter the province; promising his aid and co-operation in reducing the rebels to obedience, in establishing his authority, and in effecting the restoration of tranquillity. Ulee Buhadoor accordingly entered Boondelkhund in the year 1790. Including the forces of Himmut Buhadoor, the troops at his disposal are said to have amounted to more than forty thousand men. In conjunction with Himmut Buhadoor, the Nuwab Ulee Buhadoor first marched against Nonee Urjoon Singh, who had refused to acknowledge his authority. A battle was accordingly fought between Nyagong and Ujee Gurh. The elephant driver of Nonee Urjoon Singh being killed, that chief took his place, and continued discharging arrows and pistols, until he received a wound which brought him to the ground. His troops, reduced to three hundred men, were slain round his elephant, which was also killed by wounds received in the action. The head of Urjoon Singh was then cut off, and presented to Ulee Buhadoor, who afterwards marched to Deogong and Goorhuh.

Raja Himmut Buhadoor, with four guns and a thousand horse, proceeded as far as Churkharee, in pursuit of a body of rebels, who, observing the small force with Himmut Buhadoor, determined to attack him; and with this view, two hours before daybreak,

sent a body of infantry up a hill, near which the Raja had encamped: and, as soon as the day dawned, opened a galling fire on his troops; while a body of horse advanced to attack him in front; but they were received by a salvo of grape shot, which killed about a hundred men. The Raja, availing himself of the confusion which ensued, furiously charged and defeated them, with the loss of Beer Singh Deo and three hundred men. Their elephant and kettle-drums were captured, and the head of Beer Singh Deo was cut off, and brought to the Raja, who also experienced a considerable loss in killed and wounded.

Another battle was soon after fought near Mouduha by the troops of Suga Ram, who was serving under Juswunt Rae, a chief who commanded a body of troops in the service of Ulee Buhadoor. Suga Ram was opposed by Poorun Mul, a son of the Churkharee Raja; Sonasahee, the chief of Chatterpoor; Jeewun, Annund, and others, who advanced with a body of twenty thousand horse and foot. The battle commenced about nine o'clock in the morning, and after a severe and sanguinary contest, terminated in favor of Suga Ram. Poorun Mul and Sonasahee fled from the field, and were pursued by Suga Ram into the fort of Churkharee, near which he encamped, and fired his cannon at the fort; but observing they made no impression, he marched next morning into the Purgunnah of Khutoulah.

Shortly afterwards, Koonur Doorga Geer, who commanded two hundred horse, three hundred foot, and four pieces of artillery, was encamped at Rugagur, near Moorwul, where he was attacked by Gumeer Singh Duwa, and a body of rebels, who joined by the Zumeedars and their adherents, assembled at the villages of Beeda and Johurpoor, near the Jumna. Advancing at midnight, they made an attack on the camp of Doorga Geer, who having received intimation of their design, had previously quitted it, and drawn out his troops in order of battle. The assailants, who consisted of a thousand horsemen, besides the villagers, advanced, and commenced plundering the camp. The Koonur then opened a galling fire of grape shot, charged and routed the enemy, whom he drove into the ravines near Moorwul. As soon as the day broke, they were again charged, and pursued with loss, and the Duwa fled across the Jumna.

A battle was likewise fought by the troops of Ulee Buhadoor, in the Pergunnah of Chuhoon, where the enemy were defeated with the loss of about four hundred men. Deewaput, the chief of Kotah, and a chief named Goolaub, were killed, whose heads were cut off and sent to Ulee Buhadoor. Colonel Meiselback was attacked by a body of rebels near Rujowlee, and the artillery not being prepared, confusion ensued. The Colonel's lady was shot, and he fled alone towards the Jumna. He was afterwards sent for by Himmut Buhadoor, who distinguished him with honors, gave him guns, musquets, and military stores, for new battalions, and the district of Turrowah in Jageer.

A battle was likewise fought at Doorgataul, between Nyn Singh and Raj Dhur, the son of Benee Hoozooree. The elephant of Nyn Singh was shot, the valuable property which was found on it was plundered, and many men on both sides were killed and

wounded. The Nuwab Ulee Buhadoor, contemplating the conquest of Reewan, detached a force of about ten thousand men for that service, under the command of Juswunt Rae Naik, on whose arrival near the city, the Vukeels came on the part of the Raja, to state, that he had in no way acted in disobedience of Ulee Buhadoor, to whose wishes he was ready to conform; that the whole of the district was in the possession of the Nuwab, and that the Raja only wished to remain unmolested in his capital. The Naik, however, would by no means comply with their request; but haughtily declared, that he would take the fort in two hours; and, with this view, sent for his guns, and began to batter the wall. At length, the son of the Rewah (or Reewan) Raja, indignant at their base submission, collected the chiefs and people of the city, and adjacent villages, and, suddenly rushing to the spot where Juswunt Rae stood, surrounded and slew him. This spirited attack occasioned such panic and dismay, that the army abandoned their artillery, and fled with disorder and principitation. The Boogelas [104], satisfied with the flight of their oppressors, disdained to take their cannon, or even to pursue the fugitives, who continued their retreat all that day and the next night, until they descended the pass in the hills, where they were met by Col. Meiselback, who then commanded a brigade in the service of Raja Himmut Buhadoor, and who endeavored to stop the fugitives, but without success. When Ulee Buhadoor received intelligence of this disaster, he was overwhelmed with grief and consternation, discontinued wearing a turban, and declared he would not resume it until he had effected the conquest of Rewah. Raja Himmut Buhadoor came to offer him consolation, encouraged him to hope for future success, the realization of his wishes, and the entire subjugation of Boondelkhund. After this event, the refractory Boondelas commenced acts of violence, plunder, and depredation. When the army pursued them, they fled, and commenced ravaging elsewhere. Thus, scenes of rapine and desolation spread for the space of two years[105]; during which period Ulee Buhadoor laid siege to Ujee Gurh, of which he got possession in six weeks: after which he appeared before Jytpoor, which he took without resistance. At length, the combined forces of Ulee Buhadoor and Himmut Buhadoor, including the brigade under Colonel Meiselback, moved forward, in order to conquer Rewah. Ulee Buhadoor solemnly vowed to revenge the death of Juswunt Rae Naik, to wipe off the disgrace which had tarnished his arms, and to reduce the country to obedience. On their arrival near Rewah, ambassadors came to Himmut Buhadoor, in order to avert the impending storm. Himmut Buhadoor was consequently induced to mediate with the Nuwab in their behalf; and, accordingly, represented, that the city and territory had been given by the Emperor to the Raja; that Shah Alum, before he came to the throne, having fled from Dihlee, took refuge with the Raja of Rewah, by whom the town of Mukundpoor [106] was assigned for his Majesty's abode and support; and it remained for a considerable time the private Jageer of the Emperor, by whom however it was af-

[104] The natives of Boogalekhund, of which Rewan is the capital.

[105] It has been said that Himmut Buhadoor instigated these depredations, in order to secure his own power, which he apprehended would be terminated by the establishment of tranquillity: for while he commanded the troops, his sway was absolute, and that of Ulee Buhadoor nominal; and it is probable that the dread of the Peeshwa alone deterred him from usurping the government of the province.

[106] Ukbur Shah, the present Emperor, was born during the residence of Alee Gohur, afterwards Shah Alum, in the town of Mukundpoor.

terwards relinquished. Himmut Buhadoor thus prevailed upon the Nuwab to grant terms to the Raja, with whom a negociation ensued; and he purchased forgiveness, by consenting to pay twelve lakhs of rupees to Ulee Buhadoor, who taking the Raja's sons as hostages, withdrew his forces, and laid seige to the fort of Kalinjur. A battery was erected on the adjacent hill of Kalinjuree, whence he breached the wall of the fort. The only assault on record which he made, is a proof of his great want of judgment; for, he attacked the Alum Durwaza, or first gate, the strongest part of the fort, of which he obtained temporary possession; but being exposed to a heavy fire, he was beat back with considerable loss. Determined, however, to succeed in reducing the fort, he pitched his camp out of the range of shot, and resolved never to abandon the siege until he obtained possession. With this view, he built a dwelling, where he remained about two years. It is related, that the Chowbee sent him some mangoes, requesting him to plant the stones, and added, that when they grew up into trees, and he ate of their produce, he would think of surrendering the fort. Ulee Buhadoor succeeded only in retaining possession of the town of Tirhuttee, which was defended by a slight outwork, at the foot of the hill. He was taken suddenly ill, and died in his camp before Kalinjur, in 1802, in the twelfth year of his reign, at the age of forty-four years, having unsuccessfully invested the fortress for two years. He had by different wives two sons, and a daughter; Shumsheer Buhadoor and a daughter, by one wife; and by another, Zoolfiqar Ulee, who was born in the year A. D. 1800. Shumsheer Buhadoor being at Poonuh, on the death of his father, the infant, Zoolfiqar Ulee, was placed on the musnud by his uncle Gunee Buhadoor, who assumed the command of the army, and continued the siege of Kalinjur. Ulee Buhadoor was in the field nearly the whole of his reign; but only headed his troops on the occasions which have been enumerated. Other military operations were entrusted to Juswunt Rae Naik, to Uhmed Beg and Vizeer Beg, who were brothers, to Gunee Buhadoor and Himmut Buhadoor. The force of the latter, was commanded by Koonur Kunchungeer, Soobsook Rae, and Colonel Meiselback, who was generally actively employed in pursuing the marauders and banditti which infested and overrun the country.

Ulee Buhadoor held the whole Raj of Punnah, as well as Bandah. The Punnah Raja obtained no allowance for his support, and therefore joined the freebooters who plundered and despoiled the province.

CHAP. V.

Of Shumsheer Buhadoor.

"WHEN Shumsheer Buhadoor received the intelligence of his father's death, he immediately obtained the permission of Amrut Rao, then Peeshwa at Poonuh, to proceed without delay, and place himself at the head of affairs in Boondelkhund. He accordingly arrived, attended by a small escort, in the camp before Kalinjur, in the year 1803. On assuming the reins of government, his first act was to seize his uncle Gunee Buhadoor, whom he confined in the fort of Ujee Gurh, confiscated the whole of his property, and caused him to be poisoned. So arbitrary and unwarrantable a measure naturally alarmed Himmut Buhadoor, who, expecting to be the next to share the same fate, immediately collected the whole of his forces to ensure the safety of his person.

Shortly after the decease of Ulee Buhadoor, a negociation was opened, through the medium of Colonel Meiselback, between Himmut Buhadoor, Colonel Kyd, and Mr. Ahmuty, respecting the occupation of Boondelkhund by the British troops, in virtue of its having been ceded to the Honorable Company by the treaty of Bassein.

Himmut Buhadoor, finding himself exposed to the tyranny of Shumsheer Buhadoor, sought his own safety, by inviting the British to enter the province, and engaging himself to afford active co-operation. Accordingly a force, consisting of five battalions of native infantry, a regiment of cavalry, and a party of artillery, under the command of Lieut. Col. Powel, crossed the Jumna at Rajapore Ghaut, on the 6th of September 1803; and was there met by Koonur Kunchun Geer, the eldest son of Himmut Buhadoor, who, together with Colonel Meiselback, had been detached by that chief from Kalinjur to join the British force, and in conjunction with it to advance into the province. Colonel Powel accordingly proceeded, and took up a position on the Pysoonee Nuddee, at Doorga Taul, a short distance from Turrowah.

When Himmut Buhadoor received intelligence of the Colonel's arrival, he quitted the camp before Kalinjur, and proceeding with the whole of his forces, joined the British troops. As soon as Shumsheer Buhadoor heard of this event, he broke up his camp at Kalinjur, and marching to Bandah, crossed the river Ken, and encamped on its left bank, opposite the village of Kunwaruh. The combined forces also advanced, taking possession of the mud forts which lay in their route. In the evening of the day of their arrival at Bandah, Raja Himmut Buhadoor, having proceeded on to Kunwaruh, fired a few shot

across the river into Shumsheer Buhadoor's camp, which obliged him to retire to a greater distance.

After a few days had elapsed, the Nuwab made a bold attack on the fort of B,hoora Gurh; but was beat off with considerable loss, and obliged to fall back on the village of Kubsah.

Colonel Powel and Rajah Himmut Buhadoor then crossed the Ken, and advanced towards Kubsah, where the Nuwab had drawn up his army in order of battle. "Finding that Shumsheer Buhadoor was determined to risk an engagement, the necessary arrangements were made for meeting him. At half past 10 o'clock, the British detachment, after a fatiguing march of six hours, over a very uneven country, came in sight of Shumsheer's army, drawn out in line of battle, near Kubsah, and their camp all struck. As their line, which covered a great extent, was advantageously posted, and appeared advancing, there was every expectation of a general action. The British moved forward in columns of battalions, within twelve hundred yards of the enemy, when Lieut. Col. Powel deployed into line, with an intention of advancing in that form, as far as the ground would admit; but just as the line had formed, a gun of Raja Himmut Buhadoor's was fired, which being mistaken for the signal to open our guns, a cannonade immediately commenced. After five minutes firing, however, the guns were again limbered, in consequence of heavy ploughed fields, which rendered it impossible to get them along by the drag-ropes; but having advanced five hundred yards more, the firing commenced."

"The enemy had till now continued playing upon our line, though with little or no effect; and as soon as the cannon opened a second time, those of the enemy ceased firing, upon which our guns were again limbered, and the whole line advanced as fast as possible, when Shumsheer's army began to retire. Colonel Powel then ordered Captain Webber to pursue the fugitives with the squadron of cavalry and galloper, and five hundred of Himmut Buhadoor's horse. After riding three miles, they got within reach of their object with the galloper, which opened upon a body of fifteen hundred men, with great effect, when they continued to retreat, but with too much speed for their pursuers to come up with them. Our loss did not exceed ten natives killed and wounded. But amongst the casualties was Captain Farley Smith, who was killed by the first cannon shot from the enemy. The Raja Himmut Buhadoor had seventeen men and sixteen horses killed and wounded. The loss of the enemy could not be ascertained. Those who escaped after this action, crossed the river Betwah, which joins the Jumna a little below Kalpee, and running in a south-west direction, touches the western extremity of the province of Boondelkhund near the town of Behut, in about twenty-five degrees north latitude, and seventy-eight east longitude. In the mean time, Shumsheer Buhadoor expressed his friendly disposition towards the British government, and a desire to form an intimate connection with it, on the basis of the treaty that had been recently concluded with the Peeshwa for the cession of the province. Notwithstanding these favorable appearances, the business was protracted for two months, by the indecision of this chieftain, who, having at last fixed the time of his arrival in the British camp, suddenly broke off the negociation, and retired to some distance from

the position occupied by Colonel Powel, who now resumed active operations by attacking Kalpee. On the refusal of the Qilaadar to surrender, a battery of two eighteen pounders and one howitzer was constructed within two hundred yards of the fort, upon which, a heavy cannonade commenced, a little after daylight on the 4th of December 1803, and continued till eleven o'clock in the forenoon, when the garrison yielded, and marched out with their arms and private property."

"The only casualties attending this capture consisted of Captain (now Lieutenant Colonel) D. Macleod, of the 2d Battalion 11th Regiment, Native Infantry, and one Sepoy wounded. The town was immediately occupied by a detachment of the British troops, to the satisfaction of the inhabitants, who had, indeed, sufficient cause to rejoice in a change by which they were likely to be great gainers, this place being the entrepôt for the transportation of cotton from the western and southern provinces to the Honorable Company's territories. Their late chief Nana Govind Rao, one of the dependants of the government of the Peeshwa, was so imprudent as to join his forces with those of Shumsheer Buhadoor, in consequence of which, he sustained the loss of his territory, though afterwards he had abundant experience of British generosity, in the restoration of the whole of it, even without the exception of his share, amounting to one-third of the diamond mines of Punnah, which had long been committed to his care by the Peeshwa, and the annual value of which, in the time of Ukbur, amounted to eight lakhs of rupees."

"On the 12th of December, Colonel Powel was joined by a brigade of the native infantry having European officers, commanded by an Englishman, named Shepherd, who quitted the service of Ambajee, in conformity with the proclamation issued on the 3d of August by the Governor General.

This brigade was instantly taken into the pay of the British Government, and employed with advantage by Colonel Powel, in establishing and maintaining tranquillity in the interior of Boondelkhund; and, added to the frequent desertion of the troops of Shumsheer Buhadoor, combined with the defection of his chiefs, soon reduced his affairs to a state that left him nothing to hope, but in the generosity of the formidable power whose resentment he had so unjustifiably provoked. Little claim, however, as he had to favor, this chief experienced on the present occasion, an act of magnaminity, which could not fail to make a strong impression upon his own feelings and those of his neighbours." Captain Baillie, the political agent in the province, made an offer to Shumsheer Buhadoor, on the part of government, of four lakhs of rupees per annum, which produced the desired effect; and that chief, accordingly, arrived in the British camp on the 18th of January 1804. His submission was followed by the surrender of all the forts which were held by his adherents.

"Previous to the arrival of Shumsheer Buhadoor, the Soobahdar of Jansee visited the British camp with a pacific view, and entered into a treaty, which received the entire

approbation of the Commander in Chief and Governor General. The troops of the Soobahdar were afterwards employed to co-operate in the defence of Boondelkhund, and the districts lying immediately adjacent to the territory of Jansee[106]."

The late Shumsheer Buhadoor resided at Bandah, where he had a commodious house built in the European style. He retained in his pay a body guard, consisting of two troops of cavalry, one company of Golundauz, half a company of gun laskars, and three companies of infantry, armed and dressed like the Honorable Company's troops. He had also a few guns and some Hindoostanee horse, the whole under the command of Captain Burrell, a gentleman to whom I am indebted for some of the information contained in this and the next chapter. Raja Himmut Buhadoor held a Jageer from Ulee Buhadoor, yielding annually thirteen lakhs of rupees. His troops then consisted of fifteen hundred cavalry, a brigade of three battalions of infantry, and a park of artillery, under the command of Colonel Meiselback.

After the British troops took possession of the province, Himmut Buhadoor's cavalry was increased to near ten thousand men, besides other troops whom he retained in his pay. His attachment to the British government was rewarded, it is said, with a Jageer of twenty lakhs of rupees, which, I presume, was chiefly intended to defray the expense of keeping up so great a force, and, even then, it must have left a handsome residue, which, however, he did not live long to enjoy. He died at Kunwaruh, near Bandah, in the year 1804, at the age of seventy years. His tomb is on the bank of the Ken, about two miles from Bandah. He had an illegitimate son by a Moosulman woman, named Nerundur Geer, who being a minor, was entrusted to the guardianship of Kunchun Geer. The Jageer was resumed in 1806, and another granted to Raja Nurundur Geer, at Rasdhan, in the Doab, yielding annually one lakh and thirty five thousand rupees.

On this settlement taking place, Colonel Meiselback was taken into the service of the Honorable Company, and remained in command of his brigade until the year 1807, when it was disbanded. A pension of a thousand rupees a month was then granted to him by government. "Colonel Meiselback was a Dane. He arrived in India at an early age, made choice of the military profession, and appears to have been long in the service of Raja Himmut Buhadoor. For a period of more than eighteen years, he proved himself to be an active, enterprizing, and successful officer, and distinguished himself on various occasions in the field; and as a reward for his gallant services, the munificent prince who had profited by his exertions, raised him at the head of 6000 men. These he disciplined to act according to the principles of European warfare. Colonel Meiselback died at Serampore on the 15th of October 1819[107]."

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[106] Memoir of the War in India conducted by Lord Lake.

[107] Government Gazette, October 28th, 1819.

For several years after the occupation of Boondelkhund, the province was infested by marauders, who constantly kept detachments of British troops in the field. The account of the subsequent military operations is highly interesting, and would form the materials of another volume; but as most of the events are already published in the Asiatic Registers, I shall rest satisfied with having conducted the reader through the unknown tracts of Boondela history.

CHAP. VI.

Miscellaneous Information.

THE battles recorded, and most of the observations contained in this chapter, would properly belong to another volume; but it not being my intention to prolong the work, I shall cursorily notice such military operations and events as might otherwise remain unknown.

A battle was fought at Kamta with Khet Singh, and a detachment of Colonel Meiselback's brigade, under the command of Lieutenant Burrell, in 1803: and in the same year, another battle took place at Buhara, between that officer and Bheem Doreeuh, Gotye Doreeuh, and Khet Singh.

A battle was likewise fought at Gurh Chuppur in 1804, between Lieutenant Burrell's detachment and the combined forces of Raja Ram, Purseram, Kumod Singh, Gotye Doreeuh, Bheem Doreeuh, and Kubur Khan.

An action was also fought at Gurh Nusynee, between Colonel Meiselback and Bheem Doreeuh, in 1804: and the same year another battle was fought between the Colonel and Bheem Doreeuh, at Oorun near Budowsah.

An action likewise took place at Purwar, five kos from Bandah, in 1804, between Raja Himmut Buhadoor and Raja Ram.

A battle was also fought, at Deogaon, near Ujee Gurh, between the combined forces of Colonel Meiselback and Colonel Moohummud Zuman Khan, with Luchmun Doreeuh, in 1804. An action likewise took place, the same year, at Thana Puswaree, between a detachment of British troops and Raja Ram.

In 1805, a battle was fought at Khuddee Budowra, between Colonel Meiselback and Raja Ram: also at Baree Gurh, between Colonel Meiselback and Luchmun Doreeuh.

In 1806, an action took place at Buchuwan, between Major (now Brigadier) Vanrenen and Luchmun Doreeuh: also at Buhsouta, near Guhrowlee, between a detachment under the command of the late Captain Winch of the 1st Regiment N. I. and Raja Ram.

In 1809, a battle was fought between Luchmun Doreeuh, and the British force marching to besiege the fort of Ujee Gurh, at Deo Gaon, near that fortress, after the reduction of which, and, subsequently, of Kalinjur, the freebooter chiefs, having no place of refuge, were constantly harassed and kept in a state of alarm by the different British detachments; and at length, glad to accept of the liberal provision offered by Government to the survivors, of whom Raja Ram, Purseram Buhadoor, and Gopaul Singh are all who now survive. The other marauding chiefs were Kumod Singh, Luchmun Doreeuh, Gotye Doreeuh, Kubeer Singh, &c. Some were killed in action, and others died naturally. The Zumeendars, it is said, considered them as friends, and voluntarily gave sums of money, exacting in return receipts for a much greater amount, which were presented to the Collector, who was accordingly authorized to remit a corresponding portion of the revenue. In many cases, however, villages were plundered and burnt; their inhabitants cruelly butchered, or mutilated, and the women and children carried into captivity.

Raja Ram was first employed to bake bread for Raja Gooman Singh, who afterwards appointed him Qilaadar of Bhoora Gurh. When that fort was taken by the troops of Ulee Buhadoor, he was engaged as a freebooter plundering the country, and being joined by the disaffected, gradually rose to power.

At the time of the settlement of Boondelkhund, he obtained a jageer estimated at twenty thousand rupees per annum; but he collects annually about fifty-two thousand rupees.

Purseram Buhadoor, in the reign of Ulee Buhadoor, used to get his bread by loading bullocks with chunam, and driving them to the purchasers. After a lapse of time, he became associated with Luchmun Duwwa, who made him leader of a band of robbers. At the settlement of the province, he obtained a jageer rated at 12,000 rupees a year; but it is said to yield much more.

Gopaul Singh has likewise a jageer, producing annually 12,000 rupees. He is a skilful, warlike, and experienced chief, and for some time kept three battalions of infantry, and a regiment of cavalry employed. He beat Captain W.'s detachment at Pipureea, sent the wounded back, and, when closely pursued, made his forces gradually break off to the right and left, rendezvous in the rear of the British, and then advanced rapidly, and set fire to the cantonments at Turrowah.

Boondelkhund is an extensive and fertile province, celebrated for its diamond mines, iron ore, the quantity of grain and excellent cotton it produces. The latter, however, is dwarf and stunted in its growth. The natives of this province never irrigate their fields, and the fertility of the soil seems to render that labor unnecessary. The earth is black, loamy, and rich, and, in the hot weather, full of broad cracks and fissures. The hills produce abundance of iron. Some are of the finest marble; and the forest which clothes their sides and vallies, is famed for its ebony. The timber is dwarf, but sufficiently large for every purpose for which it is required in that part of the country.

The natives are crafty and fraudulent. An idea of their character is conveyed by the proverb, "Nu sou dhundhee, nu ek Boondelkhundee," implying, that a hundred weighmen, retailers (of grain), who are proverbially rogues, are only equal to one native of Boondelkhund.

The prevailing color worn by the natives is green, which deserves notice, on account of the dye not being liable to fade, as is generally the case in India: it is said to be composed of the leaves of the Ummowah tree, Hurra (Myrabolans), and alum; the two latter ingredients being first put in the water, in which the Ummowah leaves are afterwards boiled.

Boondelkhund is bounded by the river Jumna on the north: on the north west by the Ganges: on the south by the Saugor district and Gurh Mundla: Rewah and Boogalekhund on the south-east; and by the Mirzapoor hills on the north-east. It is watered by the Jumna, Ganges, Ken, and Betwa, besides numerous rivulets. The Ken is celebrated for its beautiful transparent stones and pebbles.

The whole territory is said to have yielded anciently one kuror and thirty-eight lakhs, but now 85 lakhs; of which Government realizes annually about 36 lakhs.

A great part of the province consists of jageers, granted to the descendants of Chuttur Saul and others. The understated descendants of Chuttur Saul receive annually from their jageers the sums opposite their respective names.

Raja Kishor Singh of Punnah,	7,00,000
Raja Bukht Singh of Bandah,	4,00,000
Raja Bijee Buhadoor of Churkharee,	4,00,000
Raja Urjoon Singh of Gurh Kota,	1,50,000
Raja Prithee Singh of Bujour,	2,00,000
Raja Pareech, hut of Jytpoor,	60,000
Raja Doorjun Shing of Myheer,	1,50,000
Raja Tej Singh of Tundela,	25,000
Raja Moorut Singh of Jussah,	15,000
Rao Prithee Singh of Jignee,	15,000

The undernamed chiefs, not descendants of Chuttur Saul, also hold jageers.

Mohun Singh Rughoobunsee, descendant of Hurbuns Rae, the Raja of Murfuh, possesses a jageer yielding annually 15,000 rupees.

Purtaub Singh, the son of the late Sonahsah, chief of Chutturpoor, Soundee, &c. holds territory said to yield between seven or eight lakhs of rupees.

Nuthoo Ram and Nurayun Das, sons of the late Dureeau Singh, the Choubee of Kalinjur, hold a jageer yielding annually 75,000 rupees.

The jageer of Umeen ool Moolk[108], the Nuwab of Kalpee, yields annually one lakh of rupees.

The widow of the late Wujeeh ood Deen Khan, possesses a jageer yielding annually 12,000 rupees.

The late Umrut Rao, the adopted son of Rugobah, who resided at Turrowah, received a pension in treasure of eight lakhs of rupees per annum.

The late Nuwab Shumsheer Buhadoor at Bandah, received four lakhs of rupees.

The sons and family of Raja Oomrao Geer, who reside at Bandah, receive annually 36,000 rupees. The Chelahs and family of Koonur Kunchun Geer, residing at Bandah, receive 24,000 a year. There are also others, who hold small jageers, or receive pensions from Government.

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[108] The descendant of the infamous minister Ghazeeood Deen, by whose instigation the Emperor Alumgeer the Second was murdered.

CHAP. VII.

An Account of the chief Towns and petty States in Boondelkhund, &c.

BANDAH

Is now the capital of Boondelkhund. It is the chief civil and military station; a mart for cotton, and the other productions of the province. The only object deserving notice is, a large well or baolee, thirty-seven feet in diameter, and fifty-two deep, with two flights of stairs, one on each side, round its interior, descending diagonally, and resting at landing places, about every twelve feet, until they reach the bottom. This well is one kos from Bandah, on the road to Punnah, and was built by Raja Gooman Singh.

KALPEE

Was anciently a place of great repute, and the seat of government. Dow relates, that "It was long in the possession of the Ufghans of Lodi, and taken A. D. 1478, by the Emperor Buhloolee, who gave it to his grandson, Azim Hoomayoon. In 1488, the Emperor Sikundur first took it from his brother Azim Hoomayoon, and gave it to Muhmood of Lodi. In A. D. 1504, it was governed by the prince Jullal, and in 1506, bestowed by the Emperor Sikundur, first in jageer upon Neamut Khatoon, the wife of Qootub Khan of Lodi, and daughter of Jullal, who rebelling in A. D. 1516, against the Emperor Ibraheem the Second, marched from Kalpee, and ascended the throne of Jounpoor, where his affairs not succeeding to his expectations, he returned to Kalpee, secured his family in the fort, and collecting all his strength, assumed the title of Emperor, under the name of Jullal ood deen. Resolving to try his fortune in the field, he sent an ambassador to Azim Hoomayoon, who held Kalinjur for Ibraheem, and had a great army in his pay, to beg his assistance, and Azim was prevailed upon to join him. In 1518, Azim deserted the cause of Jullal, and marched to join the Emperor, by whom he was favorably received. Ibraheem dispatched the greater part of his army, under Azim, to attack his brother Jullal, who avoided the battle, threw a garrison unto Kalpee, and marched with 30,000 horse against Agra, where his irresolution induced his troops to desert. Azim besieged and took Kalpee, and pursued Jullal, who fled to Gwalyeer, and was subsequently seized and sent to Ibraheem, who ordered him to be confined in the fort of Hansee, but gave secret instructions to assassinate him on the way, which was accordingly done. In A. D. 1526, the prince Hoomayoon, having settled the affairs of Jounpoor, returned by way of Kalpee, conciliated matters with Alum, the governor of that place, who accompanied him to Dihlee."

In A. D. 1554, the expelled Emperor Moohummud sent Hirnee, his vizier, with a formidable army, well appointed in cavalry, elephants, and artillery, from Chunarh, in order to recover his dominions. Hirnee engaged the Emperor Ibraheem the Third, near Kalpee, and gave him a signal defeat; but was himself defeated in a battle, which subse-

quently took place, at the village of Chirkut, thirty miles from Kalpee, by Moohummud, the Governor of Bengal, who had rebelled!"

After this period, Kalpee appears to have remained annexed to the empire of Dihlee, until the time of Chuttur Saul, when, as already mentioned, it was included in his conquests, and by him bequeathed to the Peeshwa, by whom it was ceded to the English, in 1803. Kalpee is a large town, on the right bank of the Jumna, celebrated for being the mart of cotton and Khurwa, the well known coarse red cloth used for camp equipage. It is also celebrated for sugarcandy, equal to that of China.

PUNNAH

Is a neat town, and has a novel and agreeable appearance, the houses being constructed of grey stone. The principal building is a large and handsome temple, containing images of Krishna and Luchmun, whose eyes are said to be diamonds of great value.

The palace of Chuttur Saul, now in ruins, is pleasantly situated on the side of an extensive sheet of water, formed by an embankment between two hills. The mausoleums of various members of the Punnah family decorate the sides of the lake, and exhibit much symmetry, excellence, and perfection in that species of architecture[109].

The town is situated in a vale or ampitheatre, it being partly enclosed by hills, rising gradually, clothed with brilliant verdure of every tint to their summits, and presenting landscapes extremely gratifying to the traveller who has been unaccustomed to sylvan scenes, romantic hills, and verdant vales.

Alligators and crocodiles[110] are kept in the lake, and worshipped by the Bramhins;

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[109] In Bartholomeo's judgment, the modern Indians want neither talents nor taste, in the designs and execution of their sculpture. The statuary, he informs us, must make the statues of the gods exactly in the way prescribed by the priests, in order, according to their opinion, that the attributes of the deity may be properly expressed. Hence it happens, that the Indian statues have from four to six hands, three and sometimes more heads, and in general a very horrid appearance. The architect, however, has full scope for his genius, and is by no means subjected to the arbitrary prescriptions of the Bramhuns. For this reason, the Indian architecture exhibits more taste, and is much more perfect than their works of sculpture: but I will not deny that the statuaries also make excellent pieces, when they are allowed to follow the impulse of their own genius, as is proved by the many bass reliefs, crucifixes, Madonas, vases, and other articles of ivory, which are here and there executed by the Indian artists.—*Indian Antiquities*, vol. vii. p. 774.

[110] The crocodile was an animal fertile in symbolical wonders, both in physics and astronomy. Let the astonished naturalist examine his mouth, and he will there find, they say, 360 teeth, the exact number of the days of the ancient year. Let him count the number of the eggs which the female lays at a time, and the amount is sixty, a number in great request in the calculations of Asiatic astronomers. It is very remarkable, in regard to certain animals and plants, that the same were highly venerated in one region of Egypt, and held in the utmost detestation in another. The crocodile was one of those animals; for in the neighbourhood of the Lake Mœris, they were regarded as sacred, and there was a particular city devoted to their rites, and called from them Crocodilopolis. Here there was a tame one, preserved with great care, attended by a train of priests, who adorned his ears with jewels, and decked his body with ornaments of gold. The most delicate viands were allotted for his food while living; and when dead, his body was embalmed, and buried with great funeral pomp.

and a considerable portion of the water is covered with the blooming lotos, diffusing the fragrance of the tulip[111].

JULAON

Is the chief town of Nana Govind Rao, who possesses a fertile tract of country, celebrated for its cotton, and supposed to yield annually twelve lakhs of rupees; but when he had possession of Saugor, Huttah, &c. he collected a revenue of about twenty-five lakhs. The chief of Julaon is commonly called Nana Sahib. He is son of the late Gunga Dhur, who originally obtained the district on the condition of keeping up twelve thousand men for the service of the Peeshwa.

JANSEE

Is an independent state, yielding annually about seven lakhs of rupees. It is governed by a chief named Ram Chunder Rao, who inherited it from his father, Sheo Ram Bhao. The fort of Jansee is said to contain twenty or thirty pieces of cannon. Not far from Jansee, is the town of Chundelee, celebrated for the manufacture of the cloth of that name, which is nearly equal to the finest cambric.

DUTEEUH

Is also governed by its own chief, whose name is Rao Pareech,hut. His country is said to yield annually seven lakhs of rupees. Terhee, or Oorchha, is in possession of Raja Bikrmajeet, whose revenue is said to amount to fourteen lakhs of rupees per annum.

The Raja of Sumpta, name unknown, governs a fertile tract of country, said to yield annually six lakhs of rupees a year.

BHOORA GURH.

This fort was built in 1784, by Raja Gooman Singh, by whom Raja Ram was appointed Qilaadar, and from whom it was taken by Ulee Buhadoor, and retaken by Raja Ram

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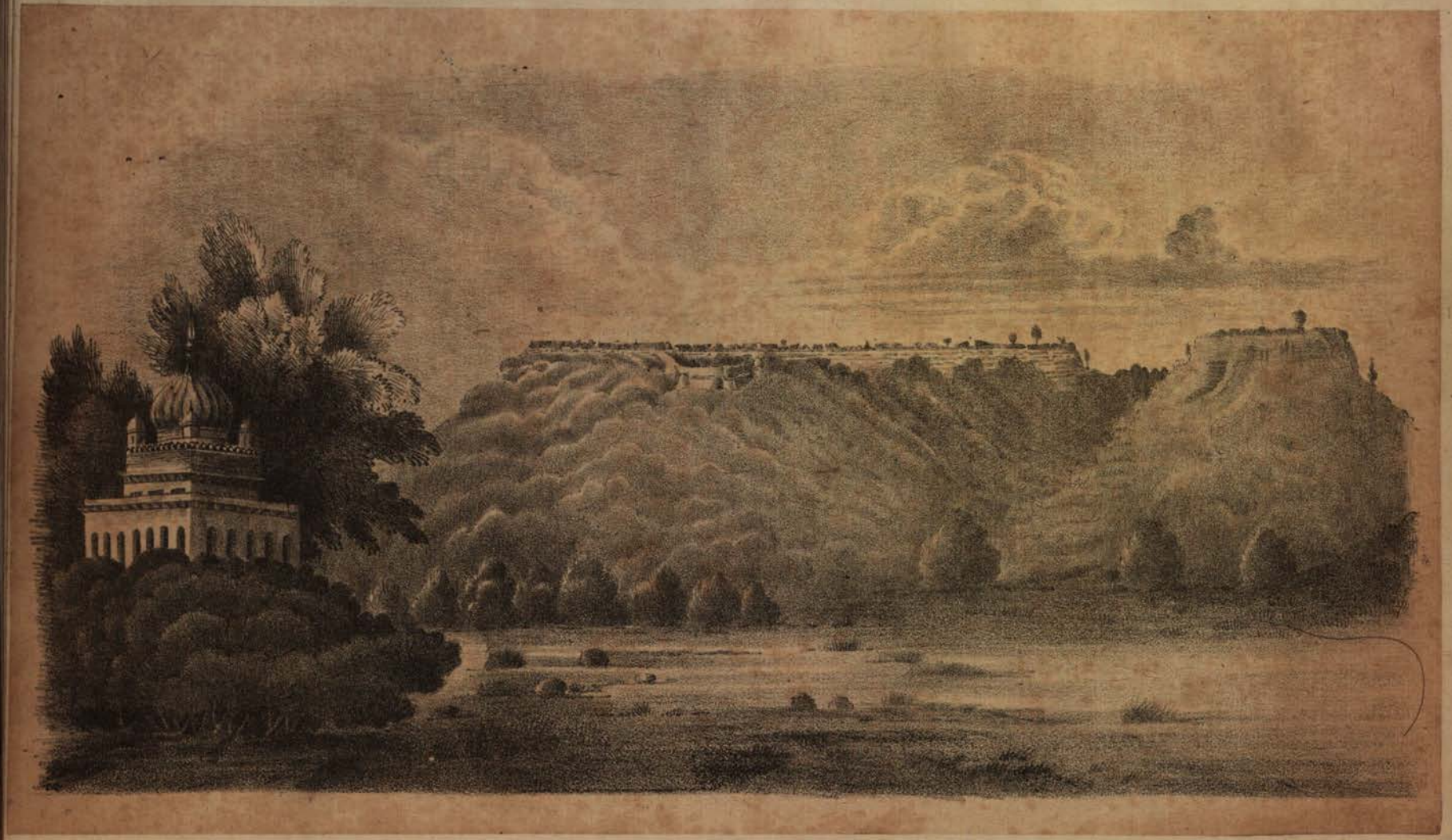
The crocodile was held in abhorrence, because Typhon (Toofan ?) the evil genius of Egypt, was thought to have changed into a crocodile; and therefore, in their hieroglyphics, that animal was his symbol. The crocodile also denoted the east and west.—*Indian Antiquities*, vol. iii. p. 524, 525.

[111] The lotos, suspended aloft in a thousand temples of India and Egypt, as the picturesque symbol of that humid principle, which emanation of the eternal beam, piercing the darkest recesses of the chaotic waters, animated and rendered prolific, demonstrates the strong and traditional veneration for the aquatic element, which descended down to the generations of Asia from the speculative race of human philosophers. Their conceptions concerning the union of these two grand principles, and the consequent generation of all things, were sometimes expressed by flames, issuing from the calix of the lotus, sculptured in the form of a vase, which indeed its natural shape greatly resembles, and at others, that calix is encircled with a radiated crown of flames, just mounting above the burnished edge, to mark the superior energy of fire over water. This is the invariable meaning of the ancients, when either Bramha, Seeva, Osiris, or Horus are pourtrayed sitting upon that sacred plant: they are only emblems of the solar fire, warming and invigorating the chaotic waters. This their constant and immemorial deification of the element of water, and their profound admiration of the astonishing qualities possessed by it, of pervading, cherishing, and dissolving all things, the effect of philosophical investigation, must necessarily and naturally have induced an acquaintance with the hydraulic science.—*Indian Antiquities*, vol. vii. p. 693, 694. See note 38.



VIEW OF THE EAST FACE OF THE FORT OF UJEEGHUR

Taken from the Military Repository

Drawn on Stone by J. Bennet and Printed at the Asiatic Lithographic Press.-

previous to the battle of Kubsah in 1803. It was again taken in the same year by Col. Meiselback, on the part of the Honorable Company, after battering it for a month.

MURFUH

Is a very ancient fort, situated on a hill, six kos east of Kalinjur. Since the death of Raja Hurbuns Rae, it has been neglected, and suffered to fall to decay. It was afterwards occupied by some predatory chiefs, from whom it was taken, in a night attack, by Colonel Meiselback, who was subsequently induced to vacate it, on account of the annoyance experienced from the wild beasts which occupied the jungle, with which its interior is overgrown. I was informed by Kundur Das, an intelligent and learned man, who is Pundit to the civil court at Bandah, that within the fort of Murfuh, there are several ancient inscriptions and much sculpture well worthy of examination.

UJEE GURH.

Though Ujee Gurh is a place of great antiquity, the fortifications are said to be modern. It is related, that when Gooman Singh obtained the Raj of Bandah, the Qilaadar, Lulloo Hoozooree was employed to construct them; but, in my judgment, they are coeval with the other fortifications in the province. "The fort [112] contains three large reservoirs of fine fresh water, cut with wonderful labor out of a solid rock, and the ruins of three magnificent Hindoo temples, built of stones, laid without cement, but most nicely fitted to each other, and adorned within and without, with sculpture, of chaste design, and the most exquisite workmanship. The era of the erection of these venerable buildings is lost in antiquity; but they are evidently much older than the fortress, which was built by an ancient Raja called Ujee Gopaul, and after him called Ujee Gurh, the latter adjunct signifying a fortress. Ujee Gopaul lived beyond the reach of any known record. The temples have two large tables with inscriptions; but the language and characters are unknown. The letters are in relief, the stone being cut away from them, according to the frequent custom of antiquity." "At a remote period, Ujee Gurh was reduced after a siege of ten months, by famine, the only means by which it could be taken before artillery was introduced."

In the year 1800, it was taken by Ulee Buhadoor, after a siege of six weeks, when Lal Shaw Goruseeuh was appointed Qilaadar. After the Nuwab Shumsheer Buhadoor came to terms with the British government, he was called upon to give a written order for the evacuation of Ujee Gurh, of which Colonel Meiselback and Colonel Zumaun Khan, with their respective brigades, were sent to take possession. They were accompanied on this service by the late Major J. Anderson, of the Honorable Company's European Regiment, to whose superintendence it was confided. When this force had arrived under the hill of Deogaon, which is five miles from Ujee Gurh, the rear of Colonel Moohummud Zumaun Khan's brigade was fiercely attacked by the force of Luchmun Doreeuh, which had been secretly posted in the ravines and surrounding forest. Several of the guns fell into the hands of the enemy, by whom many men were killed and wounded. The whole brigade

[112] Asiatic Annual Register, 1809.

was thrown into the utmost disorder and confusion, and intermixed with the baggage and camp-followers.

Colonel Meiselback, who was in front, instantly charged to the rear, and, unable to fire, on account of the troops and baggage being intermingled, rushed on the enemy with fixed bayonets, killed and wounded many, and succeeded in recapturing the guns, without the loss of a man. The troops then advanced, and encamped at Nya Shuhur, which is close under Ujee Gurh. The Qilaadar agreed to evacuate the fort, on the condition of receiving thirteen thousand rupees, to enable him to discharge the arrears of pay which were due to the garrison. Two companies of Colonel Meiselback's brigade were accordingly sent up with the money, and after paying it were put in possession of the fort.

When night approached, Luchmun Dooreeuh privately sent a vukeel to offer the Qilaadar 18,000 rupees, provided he would allow him to take possession of the fort. These terms being immediately accepted, the Qilaadar, on receiving the money, permitted Luchmun Doreeuh, with two thousand infantry, to escalade the rampart. He then desired the two companies to descend the hill, to take back the money to Colonel Meiselback, and to tell him, that if he did not immediately retire, he would be fired upon from the fort. The Colonel was accordingly induced to strike his camp, and proceed to Nuhree, a distance of five kos from the fort.

Ujee Gurh was besieged by the British force under Lieutenant Colonel (now Major General) Martindell. "The batteries opened[113] at daybreak on the 12th of February 1809, and so heavy and destructive was the fire, that the enemy could not shew a man, and only fired in the intervals while our guns were cooling. By sunset two of their guns were dismounted, and three of the gates, with their defences, laid in ruins. Immense masses of stone and masonry were brought down. Next morning, the batteries played on the upper gate and defences with powerful effect, and at noon the enemy displayed a white flag. At four they evacuated the fort; and at five we occupied it."

Although it was not my design to bring this history down to a later period than the occupation of the province by the British, I have been impelled by the subject to notice such events as stand prominently on record; especially as it, in this instance, affords me the gratifying opportunity of paying a tribute to departed worth, in reference to the assault of the fortified heights of Rugowlee, where the persevering gallantry of our troops operated so forcibly on the minds of Luchmun Dooreeuh and his followers, that it materially tended to accelerate the fall of Ujee Gurh.

My friend Lieutenant Jamieson, of the 1st Battalion 19th Regiment Native Infantry, while gallantly employed on that service, received a shot through both his thighs; and after lingering a few days, he expired! Honorable, upright, and accompilshed, he possessed

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[113] Asiatic Annual Register, 1809.

Plan
of the
FORT OF
UJEEGURH
Singpore
Tirwan or Terowny
Bhoorkee
Jeshkur

the esteem of all who knew him. A tomb bearing the following inscription was erected to his memory by his brother officers.

"Sacred to the memory of Lieutenant W. Jamieson, 1st Battalion 19th N. B. V. who was mortally wounded at the assault of the heights of Rugowlee, January 22d, and died February 2d, 1809, aged 24 years.

"This monument was erected by the officers of the corps, as a mark of respect and esteem for his exemplary valor and virtues."

Contemplating the silent tomb of a companion, friend, and brother officer, long since "gone to that bourne whence no traveller returns," the affecting farewell of the Vicar of Wakefield to his son, recurred to memory with peculiar force :—"Go, and if you fall, though distant, exposed, and unwept by those that love you,—the most precious tears are those with which heaven bedews the *tomb* of a soldier."

General Orders by the Governor General in Council, 6th March, 1809.

"The Governor General in Council discharges a satisfactory obligation of his public duty, in recording the high sense which he entertains of the judgment of Lieut. Colonel Martindell, in arranging the attacks of the fortified heights of Ragowly, and of the distinguished spirit of gallantry and persevering courage, manifested by Lieut. Colonel Lawtie, and the officers and men employed under his personal command on that occasion. The Governor General in Council duly considers the extraordinary difficulties opposed to the execution of this vigorous enterprize, by the strength of the enemy's position, and by the advantages which it afforded of determined resistance to the efforts of the British troops; and contemplates with sentiments of the highest applause, the undaunted zeal and gallant exertions of the brave officers and men of the detachment, which finally succeeded in compelling the enemy to abandon his fortified posts with heavy loss. And the Governor General in Council desires to convey his thanks to Lieutenant Colonel Lawtie, and the officers who are stated by Lieutenant Colonel Martindell to have particularly distinguished themselves on this occasion, as well as to the other officers, and to the men of the detachment employed in the execution of this arduous service.

"His Lordship in Council deeply laments the loss sustained by the British troops in the attack; but is happy to reflect, that the casualties have been less extensive than what might have been expected from the nature of the obstacles which opposed the exertions of the troops.

"The Governor General in Council has received with extreme concern the information of the decease of Lieut. Jamieson, who was severely wounded in the gallant discharge of his duty. To the surviving wounded officers, Lieut. Fry and Ensign Speck,

the Governor General in Council desires, that his approbation of their animated courage may be especially communicated.

"The judicious dispositions which regulated the successful attack of the fortified hill in the vicinity of Adjee Gurh and the town of Noshehur, are considered by the Governor General in Council to be highly creditable to Lieut. Colonel Martindell's professional abilities; and the energy and exertions of the officers and men, which secured the success of that operation, establish an additional claim to public approbation.

"To the able arrangements by Lieut. Colonel Martindell, and to the zeal, irresistible bravery, and laborious exertions of the officers and men in carrying them into effect, and especially to the distinguished example of military ardour and persevering courage afforded at the attack of Ragowly, the surrender of the fortress of Adjee Gurh is principally to be attributed; and although the Governor General is satisfied that the same success would have attended the arduous operation of a storm, his Lordship in Council is happy to be enabled to express the sentiments of his cordial approbation and applause on the complete accomplishment of the object of the late expedition, unaccompanied by the feelings of regret at the additional loss which the gallant troops would probably have sustained in the assault of a fortress so strongly fortified by nature and by art, as that of Adjee Gurh.

"The Governor General in Council therefore records on this occasion, his public thanks generally to the officers and men employed during the late campaign in Bundlekhund, and especially to Lieut. Colonel Martindell, whose judgment and military skill, seconded by the courage and exertion of the gallant detachment which he commanded, have happily accomplished an undertaking, not less arduous in its nature than important in its effects to the interest of the public service.

"The Governor General in Council deems it an obligation of justice, to take this opportunity of expressing the high sense which he entertains of the essential aid afforded to the operations of the detachment, by the zeal, activity, and vigilance manifested by Mr. Richardson, the Governor General's Agent in Bundlekhund, who accompanied the troops, and employed his personal exertions and his local influence and authority in a manner materially conducive to the accomplishment of the object of the expedition. Mr. Richardson's exertions were eminently conspicuous in the measures and arrangements by which the besieged were deprived of the resources of the surrounding country, and of the means of external succour, and in the terms of surrender which he proposed to the Killedar of Adjee Gurh, and which by firmness and decision he ultimately secured."

LIBRARY

A VIEW OF THE FORT OF KALINJUR

TAKEN FROM A DRAWING IN THE

POSSESSION OF LIEUT^T COL^L CUNLIFFE COMMISSARY GENERAL OF THE ARMY.

Drawn in Stone by J. Bennett and Printed at the
Asiatic Lithic Company's Press.

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CHAP. VIII.

Of the Siege of Kalinjur, in 1812.

"THE central part of Hindustan is separated from the valley, through which the Jumna and Ganges flow, by a range of mountains, not rising in a ridge between these two districts, but level at the top, while their sides form the natural boundary and rampart of the higher India, and the flat valley lies stretched like a boundless sea at their feet. Nothing can present a more exact resemblance of a bold sea-coast than the outline of these hills, as viewed from *lower* Bundelkhund: there are all along what you might term promontory and bay, with detached hills, that look as if they had been insulated from the rest by a current of water, and others rising here and there in the plain, like huge bare rocks in the ocean. The chain of hills where I have seen it, is about 600 or 700 feet in average height, and sweeps in an irregular course round Bundelkhund proper, which is the valley at its feet. Kalinjur and Adjigurh are both insular hills detached from this chain, and about 1000 or 1500 yards distant from it. The extent of table land on their summits, the abruptness of their sides, and the favourable circumstance of a plentiful spring at top, must have rendered them very early places of security. The foundation of both is involved in remote obscurity. Kalinjur then belonged to a Bramin, who had obtained it by usurpation and murder; and the family from whom he usurped it were usurpers themselves. Our particular grounds of quarrel with him I knew not, but his conduct had been highly troublesome, and his castle had been the resort of outlaws and plunderers for some years past.

"The country around the hill is low, and therefore marshy, until the middle of the cold season. About November, measures were taken to have a battering train in readiness at Cawnpore, and another at Allahabad. Different movements of corps took place in order to conceal the main object, which was not suspected by any not in the secret, until the force destined for this service was suddenly united at Banda, on the 16th of January 1812, under the command of Colonel Martindell, (now Major General Sir Gabriel Martindell, K. C. B.) It consisted of a squadron of the 8th Light Dragoons, five companies of the 53d Foot, a squadron of the 1st Cavalry, the whole of the 3d Cavalry (three squadrons), and six battalions of native infantry. The force was abundantly sufficient for the siege. Colonel Brown, (the present Major General Sir Thomas Brown, K. C. B.) was directed to dispose the three troops of the 1st Cavalry that were with him, along the top of the hills, so as to guard the roads and passes leading from the interior, and so to prevent succours being thrown into the place. This duty was performed with great activity and success, and several large parties of armed men were intercepted on the 19th of January. Colonel Martindell's force encamped before the fortress, and we had a distinct view of this celebrated rock. The walls are carried round the whole summit, and extend so as to embrace a

circumference of four miles and one furlong. For the most part they are founded upon a ridge of steep black rock, which forms the natural crest of the hill. A smaller detached summit of the same eminence rises very abruptly from the plain, and is 825 yards distant from the nearest part of Kalinjur, but almost as high. This ground, from its distance, had always been neglected: from the plain to the summit it is covered with bushes, briars, and bamboos. Captain Carmichael Smyth, of the Engineers, who was detachment engineer, determined to breach the place from this hill. It was occupied by some light infantry, who met with no resistance; and the pioneers (under Lieutenant Richard Faithfull) soon made a road to the top; that is to say, they cleared the ground of trees and brushwood, and the Europeans pulled up four iron long 18-pounders, and two mortars, to the top of the hill. This was accomplished by sheer labour, and the toil was very severe. The weight of an 18-pounder is 35 cwt. even without the carriage, and this was pulled up a hill 780 feet high. The summit was quite bare of soil, so that the earth to make batteries was of necessity carried up from the plain in canvas sacks.

Another battery of two 18-prs. was formed on the shoulder of this hill: it was nearer to the fort, but its fire was less valuable, from its being so much lower than the bottom of the wall, which the balls struck in a very slanting direction. Two 12-prs. were disposed of still lower, to annoy the enemy, and to dismount such of his guns as fired on the besiegers without any fixed point of aim. After the second day's fire, they were added to the lower battery.

"The ascent from the valley to the fortress is up a broad winding road cut in the side of the hill, with seven gateways from the top to the bottom: at a little distance from the lowest, is the town of Kalinjur, surrounded by a wall and ditch. As soon as the batteries were completed, a detachment was ordered to occupy the town at daybreak. The Bundelas ran out as soon as we began to clamber over the wall, and went up to the lowest gateway: from this and the adjoining works, they kept up a constant fire of matchlocks upon the troops in the town during the siege, and they returned it; but neither party did much mischief. The same morning the breaching batteries opened. They had been very injudiciously directed against the right part of the wall opposite the battery; for it had a foundation of rock about eight feet high, while the left part of the same face or curtain rose from the level ground. The ill consequence of this was felt when we stormed. It arose from want of proper information being previously obtained. This part of the wall, when we afterwards examined it from the inside, seemed newer than the rest; and from the hill presenting here (and almost only here) a tolerably easy slope, it appears to have been the* point where *Shere Shah* made his approaches in A. D. 1545, and was killed by a shell at the very time of the assault. The wall opposite to our battery was very thick (about 25 feet), and built of large stones, laid without any mortar, except to the inner and outer layer: there was one advantage in this, for the balls did not bring down solid masses of masonry, and after the face of the

* This is very probable, for the reason just assigned; and it was also the cause of Ulee Bahadoor selecting the same spot in 1800: and consequently the wall there was probably built about the period of his death in 1802.

KALINJUR.

1. Kalinjur.
2. Chobeus house
3. Magazine
4. Neelkunth
5. Town
6. Plain Battery
7. Hill do
8. Shoulder do of do
9. Troops on duty at the Hill.
10. do do Town.
11. Picquets of the Line.
12. Line.
13. Route of the Storming Party.
14. Gateway to the rear.
15. Breastwork & Gateway
16. Old Mud Churry.

Asiatic Lith. Press.

breach had been well opened, it became covered with loose rubbish, in which bullets buried themselves with little effect. We continued for several days to batter at the wall; mean time, the people in the fort gave us little interruption. Until we began to fire from our batteries, they had not fired a shot: this was from an old Indian point of honor, that it did not become a fort to fire until it was fired upon. After they did begin, they did no harm; they had only some old cannon, that were more dangerous to those who worked them, than to us.

"Their apparent indifference and neglect made them be despised by almost every body in camp, and the more sanguine anticipated, that when the place was assaulted, it would be found empty. At last the assault took place, but they were fatally deceived. It was stormed on the 20th of February, by a column headed by the five companies of the 53d. H—— and I were off duty, and went down as near as we were permitted to go to the battery. The attack took place about sunrise: we were about 1000 or 900 yards distant, in a direct line from the spot, and the sun was shining bright upon the breach, so that we saw every thing through a glass most distinctly. The enemy expected, from the condition of the breach, to be attacked that morning; and they now shewed, that if they had given us no disturbance before, and had remained perfectly quiet, it was not from fear. The top of the breach, and the wall on both sides of it, were crowded with matchlockmen. The parapet, which had been six feet high and three thick, had been purposely knocked down by our artillery the day before, so they were exposed from head to heel. Our cannon from the batteries fired as sharply as possible among them to clear the breach, but they disregarded it. The Europeans were at this time 50 yards from the foot of the rampart, lying down screened by an old low wall. A signal was given them; they rose, and rushed to the assault. In a minute we discovered them clambering up the scaling ladders. They were manfully opposed. The enemy fired at them briskly with matchlocks, and (what was a *more sure* and ready weapon in that situation,) they threw or rolled down stones from the top of the breach. The projecting points of rock on which the wall was founded, prevented the ladders from lying flat upon it, and the men had to leap down from the ladders to get on the bottom of the breach. As soon as they began to climb up its very steep ascent, they were knocked down as fast as one succeeded another. Every stone that was thrown or displaced brought down a quantity of rubbish, the dust from which almost blinded and suffocated the party at the foot of the rock, who were pressing forward in their turn to mount the ladders, only to be precipitated from them in their turn also. This struggle continued for about 35 minutes, when Colonel Martindell, thinking it hopeless, sent an order for the party to draw off. They lost in this attempt 1 Captain (Fraser), 1 Leiut. 1 Serjeant, and 10 men of H. M. 53 killed.—1 Captain, 8 Lieut. 1 Surgeon, 6 Serjeants, and 114 wounded. Of these, six died afterwards. Leiut. Faithful and 41 (out of 100) native pioneers were wounded. A few of the sepoys were wounded, and two killed by straggling shots; for they never got forward to the breach. The loss of the garrison was variously stated: it was, however, greatly owing to the grape and shrapnells fired from our artillery before the attack began. If it had succeeded, the fort would have exhibited a deplorable scene. The Raja's family and all the women of the garrison had been placed in a large stone house, on the floor of which they had spread gunpowder; and if the English troops had got in, they would have blown themselves up.

"The impression made on the garrison by the bravery of the English troops, and their *obstinate*, though unsuccessful attack, was so great, that the Raja sent out the next day to make proposals for a surrender, and gave up the place within eight days afterwards. The terms were simply, that we would give him lands to an equal extent in the plain. This had been offered him at the beginning of the siege, but he had then refused to surrender."[114]

FORT WILLIAM, MARCH 13, 1812.

General Orders, by the Right Honorable the Governor General in Council.

"The Right Honorable the Governor General in Council is pleased to direct, that the following copies of a letter from the Adjutant General, and of its enclosures, containing a report of the circumstances of the late gallant assault on the fortress of Kalinjur, be published for general information.

"Although the delay which has occurred in the receipt of that report, has retarded a public expression of that distinguished applause which the gallant troops engaged in the operations of the late siege have so justly acquired, yet this delay has been attended with the advantage of exhibiting at the same point of time, both the specific merits of the officers and corps employed in the arduous assault of the 2d ultimo, and the successful effects of the heroic intrepidity and exertion displayed on that occasion, in the subsequent surrender of the fortress, on terms combining with a vindication of the rights and dignity of the British government, a practical acknowledgment of the triumph of its arms, on the part of the enemy to whom they were opposed.

"His Lordship in Council cordially unites in the sentiments of admiration, expressed by His Excellency the Commander in Chief, at the exemplary exertions, zeal, and persevering courage, manifested by Lieutenant Colonel Mawbey, of His Majesty's 53d Regiment, and the brave officers and men acting under his immediate command, in the assault of the 2d ultimo; and desires, that the public thanks of this government be conveyed to them generally and individually, for those distinguished efforts of energy and valour by which they have sustained and augmented the glory of the British arms, and by which, notwithstanding the immediate failure of the assault, alone rendered unsuccessful by obstacles and difficulties physically insurmountable, they finally accomplished the object of the late arduous and important enterprize.

"His Lordship in Council further records the acknowledgments due to Colonel Martindell, commanding the troops in the province of Bundelkhund, for the zeal, ability, and judgment, displayed by him in the conduct of the arrangements preparatory to the siege, and in the skilful dispositions connected with its progress and termination.

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[114] I am indebted for this account of the siege, and for the plan of Kalinjur which accompanies it, to Major Beatson, Deputy Adjutant General of the army.

" The just applause bestowed by Colonel Martindell, and Lieutenant Colonel Mawbey, on the officers and corps engaged in the assault, precludes the necessity of a further specification of individual merits; at the same time the Governor General in Council deems it his duty to express his concurrence in the honorable testimony borne in the subjoined documents to the distinguished services of the artillery and engineer departments, and to the exemplary valour displayed by Captain Smyth, the directing engineer, on the morning of the 2d ultimo.

" His Lordship in Council deeply laments the death of Captain Fraser and Lieutenant and Adjutant Nice, and the loss sustained in killed and wounded on this occasion; but His Lordship in Council has had the satisfaction to learn, by subsequent accounts, that few among the latter, and no officers, have been added to the number of those whose services have been permanently lost to their country and their government.

" By order of the Right Honorable the Governor General in Council,

" N. B. EDMONSTONE, *Chief Sec. to Gov.*"

" *To* N. B. EDMONSTONE, *Chief Sec. to Gov. Secret Department.*

" SIR,

" I am directed by the Commander in Chief to request, you will lay before the Right Honorable the Governor General in Council, the enclosed copy of a dispatch, dated the 4th ultimo, but only received this morning, from Colonel Martindell, commanding in Bundlekhund, detailing the particulars of the assault on Kalinjur, on the morning of the 2d February, and transmitting a return of the killed and wounded, in that most gallant enterprize.

" Although the Commander in Chief deeply laments the loss sustained by the British troops in the attempt to carry Kalinjur by storm, His Excellency considers the early surrender of that celebrated fortress to the British power, as the immediate consequence of the impression made on the mind of the enemy, by the determined spirit shewn in the assault of the breach, and by the severity of the loss he experienced on that occasion.

" The Commander in Chief trusts, that although the exertions of Lieutenant Colonel Mawbey, of His Majesty's 53d Foot, and of the brave officers and men who acted under him in this arduous service, were not crowned by the immediate success which they deserved, owing to the formidable natural obstacles which opposed them, their zeal and gallantry will not be viewed the less entitled to the distinguished approbation of His Lordship in Council.

" Reverting to the arrangements made for assembling the force before Kalinjur, and for investing the place, as well as to the progress of the siege, the Commander in Chief finds just occasion for bringing to the favourable notice of government, the conduct of

Colonel Martindell, in the general direction of the important service confided to his experience and ability, and the persevering zeal and exertions manifested by all descriptions of the troops, the detachments of the European cavalry, artillery, and infantry, the native infantry and pioneers, in the laborious operations of the siege, prior to the assault on the 2d February.

"The Right Honorable the Governor General in Council will have noticed with peculiar satisfaction, in Colonel Martindell's former dispatches, the testimony borne to the services rendered by the artillery and engineer departments, throughout the siege; and the Commander in Chief has now particular pleasure in attracting the notice of His Lordship in Council to the honorable mention made in Lieutenant Colonel Mawbey's report to Colonel Martindell, of the exemplary valour displayed by Captain Smyth, the directing negineer, on the morning of the 2d February.

"I have the honor to be,
"SIR,
"Your obedient Servant,
"(Signed) G. H. FAGAN, *Adj. Gen.*"

ADJUTANT GENERAL'S OFFICE,
Presidency of Fort William,
5th of March, 1812.

LIEUT. COL. FAGAN, *Adjutant General.*

"SIR,

"With reference to my letter to your address of the 2d instant, reporting the failure on the morning of that day, I have now the honor to transmit a return of the killed and wounded; and to state, for the information of His Excellency the Commander in Chief, that the storming party consisted of five companies of His Majesty's 53d Regiment, twelve companies of grenadiers, and nine companies of light infantry of the line, divided into three colums of eight companies each, exclusive of the grenadiers and light infantry of his Majesty's 53d, under Captain Fraser of that corps; and the following is the disposition that was made on the day previous to the attack.

"The forlorn hope, consisting of a serjeant aud 12 privates of His Majesty's 53d Regiment, were to lead, followed by the grenadiers and light infantry of that corps. The 1st or leading column, consisting of the remaining three companies of his Majesty's 53d, and five companies of grenadiers; the 2d column, composed of eight companies of grenadiers and light infantry, under the command of Lieutenant Colonel Fraser, of the 1st battalion of the 11th regiment: and the 3d column, of eight companies of grenadiers and light infantry, under the command of Major Cumberledge, of the 2d Battalion of the 2d Regiment.

"The grenadiers and light infantry of His Majesty's 53d, after gaining the summit of the breach, were ordered to file to the right and left along the rampart. The 1st column was instructed, after entering the breach, to push along the north front; the 2d through the grove nearly in the centre; and the 3d column, along the south side of the fort; the several columns were to co-operate and support each other as circumstances may have required: and had it not been for the most desperate resistance on the part of the enemy, added to the very destructive means they possessed from locality of situation, rendering it impossible for the brave assailants to carry the breach, from the nature of the difficulties they had to surmount, I am confident their efforts would have been crowned with success. Never was a breach more gallantly contested. And I beg you will be pleased to assure His Excellency, that every officer and man did his duty nobly.

"The top of the breach was crowded by the enemy during the whole of the storm, exposed to a most severe fire of cannon and musketry, which destroyed them in great numbers; nor were they behind hand in keeping up as heavy and destructive a fire as perhaps was ever witnessed, with matchlocks and loose powder, which may appear rather extraordinary, but they were quickly and constantly supplied with ready loaded pieces, put into their hands, from those in their rear: others were employed in rolling and heaving heavy stones down the breach, which carried all before them to the bottom; in short, this latter mode of defence proved equally destructive with their incessant fire. Under these trying circumstances, the few ladders that were placed were insufficient, and it was found to be impracticable to get others properly fixed to communicate with a second small projection, or ledge, of the rock, which appeared in the breach; half the pioneers employed having fallen in their great exertions, severely wounded.

"The foot of the breach being so high, it was impossible to get to it without the assistance of ladders, and all those that got up them, to the top of the rock, which is the foot of the breach, were as instantly knocked down by the constant shower of heavy stones. To these insurmountable obstacles is to be ascribed the failure on the 2d instant. And I beg you will be pleased to assure His Excellency, that the conduct of Lieutenant Colonel Mawbey, and that of every officer and man employed on the storming party, was such as to meet my entire approbation; and at the same time that I regret the loss of some brave officers and men, with our want of complete success, I am satisfied that the whole did every thing in the power of men. I have further the satisfaction to assure his Excellency, that the lustre of our arms has not been tarnished on this occasion; but on the contrary, the persevering bravery and great exertions of the troops, has struck terror into the enemy, and the surrounding country.

"I directed Major Kelly, with the troops under his command in the town, consisting of ten companies of native infantry, to divert the attention of the enemy, while the principal attack was going forward, by making a false attack on the gateway; and if opportunity offered, to enter the fort by the causeway leading up to it; but the natural strength of the passage is such, added to the state of preparation of the enemy, that it was not practicable to do any thing effectual in this quarter; and I beg you will be pleased to

assure his Excellency, that the Major and his party did all that it was possible for them to do, under existing circumstances, and that his conduct and that of his officers and men, merit every praise.

"I have the pleasure to enclose the copy of a letter from Lieutenant Colonel Mawbey, to whom I intrusted the command of the troops employed on the attack, and on whom I cannot bestow too much praise.

"I have, &c. &c. &c.
(Signed) "GAB. MARTINDELL,
"*Col. Comg. in Bundelkhund.*"

Camp before Kalinjur, the 4th Feb. 1812.

(TRUE COPY,)
(Signed) G. H. FAGAN,
Adj. Gen.

Camp before Kalinjur, Feb. 3, 1812.

"SIR,

"IT is with infinite pain I have to report to you the failure of the attack on the breach at the north-east angle of the fort of Kalinjur, which you did me the honor to intrust to me: but as you witnessed the conduct of the troops employed on that occasion, it becomes unnecessary for me to say more on the subject, than to assure you, that every officer and soldier did their duty most nobly; and had it been possible to have ascended the breach, I am fully persuaded it would have been done.

"The severe loss sustained by the pioneers and all the other corps, will speak more fully for the bravery of the officers and men, than I have words to express; and to name any one in particular, would be doing an injustice to the whole. I must however express my admiration of the gallantry of Captain Smyth of the engineers, who exposed himself to the heavy fire of the enemy in endeavouring to effect the purpose for which we were employed.

"Lieutenant Maxwell, of the 22d Native Infantry, who did me the favor to act as my Aid-de-camp on the occasion, you so well know, that any praise I would bestow on him, would fall short of his merits. My Adjutant, Lieutenant Nice, who acted in the same capacity, was shot dead by my side, and Captain Fraser was killed at the breach.

"I must not neglect mentioning, that the Serjeant Major of the 53d, Thomas Clark, volunteered his services for the most advanced position; and it was to him I gave the command of a few picked shots to cover the flank companies. Although he has not returned himself among the wounded, he is very severely bruised with stones thrown down by the enemy from the top of the breach.

"I am happy to say, the wounded officers are doing as well as can be expected; but already several of the soldiers have died of their wounds.

"One of the Hircarrahs was severely wounded close in my rear; and should his wound render him unfit for further service, I sincerely hope he may be considered deserving of the pension establishment.

"I beg leave to transmit you a return of the killed and wounded, and have the honor to be, &c. &c.

(Signed) "S. MAWBEY,
"*Lt. Col. H. M. 53d Regt.*"

To COLONEL MARTINDELL,
&c. &c. &c. *Commanding.*

(TRUE COPY,)
(Signed) T. GOUGH,
Major of Brigade.

(TRUE COPY,)
(Signed) G. H. FAGAN,
Adj. Gen.

CHAP. IX.

Description of Kalinjur.

THE gradual acclivity, the abrupt ascent, and stupendous fortifications of Kalinjur, towering nine hundred feet above the plain, present a scene grand, majestic, and sublime. The ancient sculpture, with its allusions to solar and planetary worship, astronomical significations, and mystic doctrines of the Hindoo faith, lead to the developement of subjects, copious, occult, and profound, far exceeding the limits prescribed to this work. For further information, therefore, than I shall delineate on these interesting subjects, the reader is referred to Maurice's Indian Antiquities; History of Hindoosthan; and to Ward's History of the Religion and Literature of the Hindoos.

Kalinjur is likewise termed Ruyee Chitr: the former word signifying the sun, and the latter, a holy place; or, the seat of solar worship. The ascent is guarded by seven gates, doubtless allusive to the seven planets [115], through which the soul, after the terres-

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[116] There is a very extraordinary instance recorded by Herodotus, of the speculations of astronomy, influencing the architectural designs of the sovereigns of the ancient world, which is exceedingly to our present purpose.

The palace erected by Dejoees, according to this writer, the first king of the Medes, in the great city of Ecbatana, was situated upon an eminence, the sloping declivities of which were surrounded by seven circular walls, one beyond the other, and the outermost of such prodigious extent as to be sixty stadia in circumference. Here it is deserving of notice, that *sixty* was a famous astronomical period in all systems of Asiatic astronomy. Hence it was, that it became afterwards so important in all their chronological calculations. It particularly attracts our notice in the great sexagenary cycle of China, and is, Sir W. Jones informs us, the usual divisor of time among the Indians. These seven walls, doubtless intended by their number and their decorations to designate the seven planets, rose gradually, one above the other, on the ascent of the hill, so that the battlements of each appeared distinctly over those of the next in order. Those battlements were entirely painted over with various colors: the first was white, from the basis of the battlement; the second was black; the third was stained of a purple color; the fourth was of sky blue; the fifth of a deep orange: but the two innermost walls were most gloriously decorated, for the battlements of that nearest the palace were covered with burnished gold, and the next to it, with plates of silver. That the sun was symbolized by the circular wall of gold, and the moon by that adorned with silver, cannot possibly be doubted, when we consider that in the cave of Mithra, first instituted in the Median mountains, the orbs of the sun and moon were formed of these metals, and that the chemist to this day, designates these planets by the same colors. Nor can we hesitate to pronounce that the planets Mercury, Venus, Mars, Jupiter, and Saturn, were in like manner intended to be typified by the remaining walls, respectively adorned with white, black, purple, blue, and orange; although the reason for their using those particular tints may not be so apparent.—*Herodot.* lib. i. p. 27. Edit. Stephan. *Maurice.*

The seven *gates* of Kalinjur appear therefore to be symbolical of the seven planets, as are also the days of the week: and as explained by Porphyry, we learn, that in cavern worship the Indians erected a high ladder, which had seven *gates*, according to the number of the planets, through which the soul gradually ascended to the supreme mansion of felicity. *Ind. Antiq.* vol. ii. p. 319. It may here be observed, that sometimes, even in the astronomical allusion of the word, it frequently occurs in holy writ. In the account of Jacob's vision of the ladder, whose top reached *to heaven*, and in the exclamation, *This is the gate of heaven*. This circumstance cannot fail of exciting in the reader the utmost surprise, since it is hence manifested to have been an original patriarchal symbol. A similar idea occurs in Isaiah xxxviii. *So I shall go to the gates of the grave;* and Matthew xv. 18. *The gates of hell shall not prevail against it.* Nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astronomical gates, celestial and terrestrial, when in Matthew vii. 13, he said: "Enter ye in at the strait *gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.*"—Ind. Antiq. vol. ii. p. 320, 321.

tial metempsychosis, will pass, until, by its state of purity, it is absorbed into Brimh, or in other words, the Deity.

The first gate of the fort of Kalinjur is about one hundred feet above the level of the plain. The ascent to it is unfortified, and denominated Soowur Ghautee, or Pass of Hogs, possibly on account of those animals straying there from the town of Tirhuttee, which is at the foot of the hill.

On the top of the first gate, which is called the Alum Durwazuh, there is the following Persian inscription. The first line, containing the name of the king, is obliterated.

شاه بوایك رسوس بور شد مرمت چوقلعه کالیجر
چون محمد مراد ازحکمش ساحت دروها محکم وخوشتر
ازعددسال جمن بگفت شد عظیم چو سدا سکندر

"When the fort of Kalinjur was repaired by king——— and Moohummud Morad, by his order, made the gates strong and elegant: respecting the era, Jumun[117] said, it was great as the wall (or fortress) of Alexander."

The date is extracted, according to the Ubjud, or numerical power of the letters in the two last words سد اسکندر as follows.

س is equal to	60
د	4
ا	1
س	60
ک	20
ن	50
ی	4
ر	200
Anno Hijri	399
[118] Anno Domini	1010

From the first gate, the ascent, which is very rugged, steep, and stony, is named the Kafir Ghautee, or Pass of Infidels, a term evidently applied to the Hindoos by their Moosulman conquerors, whose religious zeal and fanaticism are apparent by the indiscriminate mutilation of the sculpture in every part of the fort. Above this pass, is the Chou Boorjee gate; and near it, the Surg Rohun gate, whence the ascent is by stairs. The fourth, or main gate, leads into the fort. Besides these, there are three gateways without gates; in all, seven. On passing the third, or Surg Rohun gate, there

[117] Jumun, or Jumna, is the Tukhulloos, or assumed name of the poet.

[118] Muhmood of Ghizni first invaded Hindoostan A. H. 387, or A. D. 998: conseqnently, by the above date, it appears, that this work was executed twelve years after the conquest of India by the Moohummudans, and 817 years ago.

is a doorway to the left, leading outside of the rampart, to which, in the time of the Chowbee, carts are said to have been brought. It was afterwards closed, in consequence of people being killed by the tigers and leopards, which frequented the jungle on the sides of the hill. On ascending the rampart, immediately over the Surg Rohun gate, a path leads to the Bhyroob Koond, which is a reservoir of clear limpid mineral water; above which, is a gigantic naked image of Bhyroob, carved on the solid rock, together with other sculpture of the Hindoo divinities. Proceeding up to the last gate, the stranger is induced by the fresh breeze and delightful prospect, to pause and view an amazing expanse of country to the distance of five and thirty miles. The bird's eye view of forest trees and cultivation, extending as far as the eye can reach; the cattle on the plain, appearing smaller than sheep; the lord of the creation, man, a pigmy, scarce to be discerned; while the adjacent majestic hills, clothed with verdure of every tint to their summits, extending to the boundary of vision, present scenery romantic, grand, and majestic. On entering the fort, the first objects which attract the attention, are the Linga: some with three, four, and five faces[119]. The next object is, a large iron gun of small calibre, made of bars of iron compressed with hoops of that metal, lying, without a carriage, on an elevated bed of stones. Similar to this are several other ancient guns, in different parts of the fort: there are also others of mixed metal, of which silver and copper are said to be ingredients[120].

A flight of steps to the left of the main gate, descends to the ramparts, the parapets of which are about seven feet high, formed like mitres, with embrasures between each, about eighteen inches wide, which are continued round the fort. A short distance further, is the Seeta Koond, or Seeta's spring, which, in common with most of the springs, becomes dry in the hot weather. Beyond this, is a cavity called the Putal Gunga, or subterraneous Ganges. Being provided with torches, and the small earthen lamps called Churaghs, the visitor descends by abrupt, steep, and rugged steps, about forty feet below the surface of the rock. Passing down, several apertures present a view of a precipice, immediately beneath, of seven or eight hundred feet, nearly perpendicular. At the termination of the steps, there is a cave containing a reservoir, formed in the course of ages, by water dropping from the rock, though doubtless enlarged by manual labor.

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[119] Vide Note 36.

[120] Philostratus, in the life of Apollonius Tyanæus, speaking of the expedition of Bacchus and Hercules into the East Indies, tells us, that those two great captains, (whom Alexander sought by all means to out-fame,) when they endeavoured to subject unto them the Oxydracæ, a people inhabiting between the rivers of Hyphasis and Ganges, they were beaten from the assault of their cities with thunder and lightnings. This may well be understood by the great ordnance that those people had then in use. For it is now certainly known, that the great kings of the uttermost east, have had the use of the cannon many hundreds of years since, and even since their first civility and greatness, which was long before Alexander's time. But Alexander pierced not so far into the east. It sufficed, that having already over-wearied his army, he discovered the rest of India by fame. The Indian kings whom he had subdued, informed him, that a prince called Aggramenes, who commanded many nations beyond the river of Ganges, was the powerfullest king of all those regions, and that he was able to bring into the field two hundred thousand foot, three thousand elephants, twenty thousand horse, and two thousand armed chariots. With this report, though Alexander were more inflamed than ever to proceed in this discovery and conquest, yet all the art he had could not persuade the soldiers to wander over those great desarts beyond Indus and Ganges, more terrible unto them than the greatest army that the east could gather.—*Sir Walter Raleigh's History of the World*, Book IV. Chap. 2. Sect. 20, page 484.

The water is clear, limpid, cold, and deep. In order to see the cavern to advantage, the lamps are lit, and floated, by ruffling the water, to the farthest extremity. Its dimensions may be twenty feet by twelve. Curiosity, however, is soon gratified; for, the offensive smell of numerous bats, fluttering over head, and clinging to the rock, renders the visitor desirous of returning to inhale the fresh breeze on the rampart. Proceeding further, some breaches in the wall exhibit immense precipices descending to the plain.

"How fearful and dizzy 'tis to cast the eye so low!"

Rolling over a large stone, of about half a hundred weight, it is surprising to see it bound, rebound, and bound again, drawing a sheet of fire at each collision with the rock, and rumbling into the forest below,—the trees of which are seen in motion, by the terrified monkeys jumping from bough to bough, and making noises expressive of terror and dismay. They occupy the hill in great numbers, and are daily seen in every tree and part of the fort, bounding from battlement to battlement, from tree to tree, and making surprising leaps, which if measured would appear incredible. They are the Hunooman, or black faced species, and considered incarnations of Shivu, and are consequently held sacred. A little further is a flight of steps, descending to a Koond, in an excavation under a shelving part of the rock, where there are some Sungskrit inscriptions, dated about 370 years ago, similar to which are other inscriptions in different parts of the fort, chiefly denoting the dates when pilgrims arrived and performed their devotions. At this spring there are a few other characters different from any now known, and appear the same as those in Ujee Gurh, and on Feeroz Shah's pillar at Dihlee, and on the celebrated pillar in the fort of Allahabad. The next object which attracts the attention is the breach. The battery was on the adjacent hill of Kalinjuree, which rises nearly to the level of the fort, from which it is distant 825 yards. The wall was breached, and the assault made; but a perpendicular rock at the foot of the breach, rendered the attempt abortive, and obliged the party to retire with considerable loss. Several officers and a number of men were killed, chiefly by the garrison rolling down stones. Their tombs are near the Bhagun Nuddee, about two miles north of Kalinjur. Immediately adjoining to the south of this breach is another, said to have been made by Ulee Buhadoor. The spot seems to have been selected with better judgment than that of our breach, for no rock appears to project at the base of the rampart, to which the ascent seems gradual. This, therefore, decidedly appears the most assailable part of the fort. To judge accurately, however, it should be surveyed from below; for looking down from a height, obstacles are apt to be *over*-looked, particularly when, as in the present case, the approach is in some degree concealed by trees and underwood. The reader will not be surprised at our being still on the ramparts[121], when he is informed that they are nearly five miles in circumference. The next object is the Bunsakur gate, named by the late Colonel Macmorine, The Punnah gate, which is guarded by two outer gates.

Kalinjur, like every other fort, is liable to be taken by surprise: and a force ascending to this gate, in the night, and remaining quiet until it would be opened at daybreak,

[121] The road round the interior measured, I think, 4 miles 1 furlong, and the rampart 4 miles 7 furlongs.

might rush in, overpower the guard, and eventually take the fort. A conviction of the possibility of such a measure, induced me to bring to the notice of the late Colonel Tetley, the circumstance of an inadequate guard being at that post: and singular as it may appear, about a year afterwards, in the night of the 10th of October 1818, a party of Goonds, supposed to have been sent by the Ujee Gurh Raja and other neighbouring chiefs, ascended to this gate; but the vigilance of the garrison, commanded by Captain George Young, formerly of the 2d Battalion 24th, now of the 68th Regiment Native Infantry, caused the failure of the attempt. Proceeding out of this gate, and turning to the left, there is a spring of excellent water, which never dries; but the leopards occasionally deter the water carriers from going there alone. The sides of the hill give shelter to many swarms of bees, whose combs are seen adhering to the rock; but the honey they produce is rather indifferent. The next object is the Mirg Dhara, a spring of cold, translucent, and excellent water, dripping, and sometimes flowing from a stratum of rock. The water is also constantly dripping from the rock outside of the fort, in many places. Proceeding further, another object of curiosity is a black marble image of a hog, allusive to the incarnation of Vishnoo, who in the form of a boar, followed a gigantic demon, who rolled up the earth in the form of a shapeless mass, and carried it to the bottom of the waters of the universe, where Vishnoo killed him with his tusks, and replaced the earth in its original situation. This Avatar is considered by historians as allusive to the deluge[122].

The next object in Kalinjur which demands attention, is the temple of Neelkunth; but before descending to it, the stranger is invited by the romantic, sylvan, picturesque,

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[122] Mr. Chambers, citing the Muhabharut, states, that a gigantic prince or demon, the ancestor of him who founded Muhabalepoor, rolled up *the earth* into the form of a shapeless mass, and carried it down to the abyss, whither Vishnoo followed him in the shape of a hog, killed him with his tusks, and replaced the earth in its original situation.

The whole earth was covered with water. Brumha, assuming a posture of contemplation and penance, to obtain the means of raising up the earth, poured forth the following prayer to the throne of the Almighty. O! Bhagavat! Since thou broughtest me from nonentity into existence, for a particular purpose, accomplish by thy benevolence, that purpose! In this situation, by the power of God, there issued from the essence of Brumha, a being shaped like a boar, white and extremely small. This being, in the space of one hour, grew to the size of an elephant of the largest magnitude, and remained in the air. Brumha was astonished on beholding this figure, and discovered, by the force of internal penetration, that it could be nothing but the power of the Omnipotent, that had assumed a body, and become visible. The Vara, or boar form, suddenly uttered a sound like the loudest thunder, and the echo reverberated, and shook all the waters of the universe. Shaking the full flowing mane, which hung down his neck on both sides, and erecting the humid hairs of his body, he proudly displayed his two most exceedingly white tusks; then rolling about his wine-colored eyes, and erecting his tail, he descended from the region of the air, and plunged head foremost into the water. The whole body of water was convulsed by the motion, and began to rise in waves; while the guardian spirit of the sea, being terrified, began to tremble for his domain, and cry out for quarter and mercy. As the power of the Omnipotent had assumed the body of Vara, on that account he condescended to use the particular instinct of that animal, and began to smell about, that he might discover the place where the earth was submerged. At length, having divided the water, and arrived at the bottom, he saw the earth lying a mighty and barren stratum. Then he took up the ponderous globe, (freed from the water,) and raised it high on his tusk: one would say it was a beautiful lotos blossoming on the tip of his tusk. In a moment, with one leap coming to the surface, he spread it like a carpet, on the face of the water, and then vanished from the sight of Brumha." Perhaps the fable of the Erymanthian boar is allusive to this Uvatar. "In the story of the war between Osiris and Typhon, mention is made by Plutarch, of a stupendous boar in search of whom Typhon travelled."

In the word Typhon the reader will recognize Toofan, signifying a storm or deluge: hence the طوفان نوح Toofan i Nooh, or deluge of Noah.

and verdant scenery, to cast his eye over an immense extent of country, with hills scattered over its surface, conveying the idea of rocks rising out of the sea, and of their being so placed by some grand convulsion of nature. Descending a flight of steps, whose sides are lined with Lingums and ancient sculpture, there is a subterraneous reservoir, hewn by immense labour in the rock, of which pillars are left, to support the upper part. It extends farther than there is light to discern. The water, which is deep, is continually dripping over the temple, which is below. Descending another flight of steps, the attention is arrested by mutilated gigantic sculpture [123]. The temple of Neelkunth is a semicircular cave [124], about twenty-eight feet in diameter, excavated in the solid rock. The figure of Neelkunth is a large Lingum painted black, with two ill-shaped silver eyes. It is about three feet high, and two

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[123] If a due proportion and symmetry, Maurice observes, are not always so accurately observed as they ought to be, an excuse for the artist readily presents itself, in the nature of the strange, grotesque, symbolical objects designated; exhibiting in one complex form, various species, and often different sexes, figures with numerous heads and arms, loaded with emblematical devices, (the vagaries of mythology,) the tusks of the elephant, &c. sometimes environed with serpents, and at others, hung round with strings of death's heads, which bid defiance to all the rules of regular science. Their lofty conceptions of the deity, they conceive best represented by gigantic statues, and many symbols, by which the artful Bramhun completely effected the only object he had in view, that of overawing the timid, ignorant, adoring Indian. These mythological sculptures, these emblematical representations of Uvatars and colossal deities, with their respective attributes and symbols, carved in the living rock, in subterraneous solitudes; the first temples in the infancy of mankind, were in some degree necessary to sustain and keep alive the pious enthusiasts. The supposed presence of the gods in these mystical images, diffused throughout the place an unspeakable awe and an inviolable sanctity, while the choral symphonies and everblazing fires elevated the enraptured soul to those stars which were the proper abode of the sideral deities, adored by them. On the other hand, representations of demons on those walls, in all the horrid forms, and with all the dreadful symbols, fear or fancy could suggest, to overawe the guilty mind, to expose the deformity of vice, and express the tortures of consequent remorse and despair.

[124] Consecrated groves and caverns formed the first natural temples of the world: the earliest artificial temples erected by the skill of man were so fabricated as to bear a striking resemblance to those groves and those caverns.—*Ind. Ant.* vol. iii. p. 501.

Caves, and other similar subterranean recesses, consecrated to the worship of the sun, were very generally, if not universally in request among nations where that superstition was practised; and some of these caverns were full as curious in their construction, though possibly not so magnificent as those of Media, Persia, and India. From the higher Asia, the veneration for sacred caverns gradually diffused itself over Asia Minor. The lofty steeps of Parnassus, sacred to the Muses, were covered with caverns.—*Ind. Ant.* vol. ii. p. 312. Allusive to cavern worship, there is a remarkable passage in Ezekiel, viii. 6, et seq. where the inspired prophet, in a vision, beholds, and in the most sublime language stigmatizes, the horrible idolatrous abominations which the Israelites had borrowed from their Asiatic neighbours of Chaldea, Egypt, and Persia:—*And he brought me* (says the prophet) *to the door of the court, and when I looked, behold a door in the wall. Then said he unto me, Son of man, dig now in the wall, behold a door; and he said unto me, Go in,* (that is, into this cavern-temple,) *and behold the wicked abominations that they do there. So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, were pourtrayed upon the wall round about,* et seq.—*Ind. Ant.* vol. ii. p. 314.

The assertion of Porphyry, relative to the original purpose to which the Mithratic caverns were applied, is strongly corroborated by a passage in Celsus quoted by Origen, where that learned writer informs us, that, in the rites of Mithra, the Persians represented by symbols the twofold motion of the stars, the fixed and the planetary, and the passage of the soul through them. By way of illustrating this doctrine of the sidereal metempsychosis, "they erected in the caves an high ladder, on the ascent of which were seven different gates, according to the number of the planets: the first was a gate of *lead*, which was intended to mark the slow motion of the planet Saturn; the second gate was composed of *tin*, by which they shadowed out the brilliancy and softness of Venus. The third gate was of *brass*, which they imagined a just emblem of the solidity and durability of Jupiter. The fourth gate was of *iron*, by which Mercury was typified, because he is suited, like iron, to all sorts of labours whence profit may be derived; the fifth gate consisted of a mixed mass, of which the heterogeneous composition, variableness, and irregularity, rendered it the fit emblem of Mars; the sixth gate was of *silver*, empress of *the night*; and the seventh was of *gold*, a proper emblem of the sun, the one being the king of metals, and the other the sovereign of the sky.—*Ind. Ant.* vol. ii. p. 279, 280.

in circumference. There is in front of this temple a slab of black stone or marble, on which there is a Sungskritu inscription, the centre part of which is obliterated, and bears

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It was then, in periods when the solar worship in this part of Asia flourished in the zenith of its glory, that their caverns were scooped out of the native rock, with that indefatigable labour, and with that persevering patience which devotion alone could have inspired, and which hopes of eternal reward could alone have supported. It was in these solemn retreats of religion and philosophy, that the contemplative and absorbed soul approached nearest to the perfections of the divine nature. It was here that the bright emblem of the Divinity beamed forth a lustre insupportably resplendent and powerful, but particularly at that awful season when the world was deprived of the blessing of the living solar orb, and when nature lay buried in profound silence and in midnight darkness.—*Ind. Ant.* vol. ii. p. 279, 280, 281.

In dilating on the interesting subject of cavern worship, an account of the celebrated cave of Ellora or Kylas, the abode of Muhadeo, will doubtless be acceptable to the reader. It is published in the following letter to the Editor of the Bombay Gazette.

Sir,—Should you be inclined to encourage communications on the subject of curiosities in the interior of India, a few observations made during a visit to the excavated temples near Ellora, are much at your service. They are speculative, but in the absence of information upon any point, oral or written, conjecture is always made to supply the place of fact. Should my remarks excite enquiry, who knows whether it may not lead to a result beneficial to history?

Raja Bhoj, or Devi Bhoj, called also Vikramajeet, Vikramaditya, and Prithwi-raja, is said to have been king of Malwa. This, however, could not be the Vikramajeet from whom the era (i. e. the Sumbut) originated which still bears his name, as Prithwi-raja seems to have been the style or title of the kings of Delhi: while therefore a Hindoo prince reigned there, such a title, which signifies king of the world, would hardly be assumed by any inferior neighbouring prince. It is therefore probable, that, as the crescent made good its ground, advancing from the northwest, that the Prithwi-raj removed its seat of government to Oujain, Dhar, or Mandow. Signor Manouchi, the writer of memoirs on which is founded an interesting and instructive history of the Mogol Dynasty in India, just published, affirms, that the first Patan prince who reigned at Delhi established himself there in 1085 A. D. and this may be looked upon as the commencement of the Prithwi-raj in Malwa.

Vikramajeet and Salivahana seem to have been names of powerful kings, who reigned about the same time, the one over the countries north of the Nerbudda, and the other south of that river. From each of these personages an era originated, and both are in use at this day; this being the year 1884 of Vikramajeet, and the year 1749 of Salivahana. It is very probable that many of the successors of these popular princes, would assume their respective names; conseqently, to find a Vikramajeet reigning in Malwa, and a Salivahana at Puttun 1200 years afterwards, will not be thought extraordinary. It seems to have been about this period, that the sword of Islam continued its progress to the Nerbudda, destroying idolatry in its course, and, by means of the powerfully persuasive eloquence of cold steel, establishing on its ruins the true faith. In the 9th vol. of the Asiatic Researches, I think it is written, that in 1192 of our era, a great battle was fought between the Mahomedans, and armies united of Vikrama and Salivahana, in which the former were victorious, and the Vikrama of that time slain. The wars of Vikrama and Salivahana form the subject of many a Hindoo tale; and though these warriors were always opposed to each other, it may be easily imagined that they would make common cause against the deadly enemy of Idolatry, who was not to be stopped by other means than arms, in his career of invasion and conquest. Supposing it correct that a battle was fought attended by these circumstances, and nothing is more likely, it follows, that the Hindoos would retreat across the Nerbudda to the Puttun Rajah's country, where the victors might be deterred following them at the time, from the nature of the intermediate country, or other causes.

Salivahana, who is represented as a wise and valiant prince, would employ the companions of his flight, when the terror of pursuit had subsided, in the manner best suited to their common interest, or towards the support of their religious and civil liberties. A portion of the fighting men would be naturally left to guard the passes, while the artists and sculptors, attested by their labours to have lived in Malwa, would find ample employment with the priests and princes of an idolatrous people:—the country conquered by the followers of Mahomet in the fourth century of the Hejira must have been the worst possible country for a maker of images. The passes in the Sautpoora and Chandore ranges of hills, through which invaders from the north must enter the Puttun Rajah's country, seem each to have been defended by a fort, as attested by ruins where forts no longer stand; and near the great pass of Adjunta are excavated temples, probably intended for the devotional exercises of the defenders.

I now come to the fortress of Dowlatabad, and the excavated temples of Ellora, both works so stupendous, that in vain we should look through the world for any work of art during many centuries which could equal either. Neither could have been produced by other than the whole labour of a powerful people. The precision of the Grecian chisel doubtless surpasses any sculpture at Ellora; and perhaps but little will be conceded to me in observing, that the one was exercised upon marble, while the other is done in granite: the one produced by the world's

the appearance of having been used to macerate things on, and a considerable portion of the engraving is consequently illegible. The following is a copy of as much as was le-

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masters of the art, the other by barbarians, probably confined to the mode received from their ancestors, and not permitted to introduce innovations. To suppose that the principal temple (Kuelas) has been the work of a succession of princes is at variance with our observation of men and events in the east: it must have been begun and finished by one prince. What is so likely, as that the Hindoo armies of Malwa and Puttun should have taken post, after their retreat, in so fine a plain, and only 20 miles from a part of the Adjunta or Chandore range, where I am told, it is perfectly accessible to cavalry for several miles in extent. In the middle of which plain also, an insulated mountain presented so favorable a scite for an impregnable position, and a dernier resort in case of defeats, affording at the same time an opportunity of employment in its formation to a whole army, or rather a whole nation.

The images named after Raja Bhoj are also called those of Dhurmraja, signifying prince of religion; and as many of the images go by his name, is it too much to infer, that, while his successor, who probably inherited his virtue and zeal, employed the time and labor of his army in excavating temples, that Salivahana, who is never named but as a skilful warrior, may have employed his troops (which sprung up, mounted and armed, from clay images of his own making!) in forming the rock now called Dowlatabad into a fortress, which was afterwards named Deoghur? The proximity of the fort and temples to each other, suggested that the workmen at the one must have proceeded with the concurrence of the chief authority at the other.

I could not learn that the country for many miles round contained the ruins, or exhibited the site, of any ancient town or city nearer than Puttun, (for Aurungabad is a modern city;) so it is to be presumed, that the sculptors and workmen at Dowlatabad and Ellora lived in their tents. It will be observed by the intelligent traveller, that the temples belong to two distinct systems of idolatry, and we are made to believe that they were determinately hostile to each other; how then happens it that their temples are found so contiguous? Surely, the circumstance of their being united in some object of common, mutual interest, could have induced the one to tolerate the other so near them. Some travellers have supposed that the temples of the one worship are of later date; but unless the practice of the other had been suppressed, and Dowlutabad, (the formation of which most probably either preceded or is coeval with the temples first made,) had changed masters, I see not how the temples of another idolatry could be there commenced upon. The Braminical theology appears never to have left the Deccan; and a French writer affirms, (I hope from some authority,) that it was founded 300 years after the flood, by Brama, the son of Magog, the son of Japhet. The caves appear to me in an equal state of preservation, except where the course of the rain water has been suffered to find its way into the interior of some of the caves, and over the exterior of others, and occasioned dilapidation. Moreover, the dusky appearance of the walls and roof in Kuelas, which had been covered with a thin coating of chunam, still remaining in some parts, was occasioned by fire. It is said, that either the pious zeal of Aurungzebe in the destruction of idolatry, or his good taste, evinced in shewing a proper abhorrence of the gross and indecent representations, both in painting and sculpture in relief, both of which are still to be partially traced, induced him to direct that the temples should be filled with combustibles, and set fire to. This measure would effect such an object, while it could not matrially injure the temple or large idols, and it has only been practised in Kuelas, where these nuisances appear to have existed. A collection of books in which any of the personages connected with the idolatry of the excavations at Ellora might be worth the attention of Sunskrit, Singalese, Javanese, and Maratta scholars. A careful perusal, or hearing of them, might lead to much useful information; for though most Hindoo literary productions are made up of fiction, yet may they not sometimes originate in fact? It may happen, that concurrent circumstances noticed in different works, found in places remote from each other, might give sufficient grounds for subjecting them to stricter examination. The Salivahana in Java, noticed in Crawford's Indian Archipelago, is the same who was born in a potter's house at Puttun on the Godavery, and with whose fabulous history every Koonbee is acquainted. Temples exist every where in the east to Bood,h in Hindoostan, Ceylon, and Java. Remove the deiform from Pandoo, and the tail from Hunooman, or the marvellous from both, and we shall have probably the history of a great warrior mixed up with fable. The mythology, or rather the ancient theology of Europe, is believed to have originated in the admiration of mankind for personages who after their passage hence, were deified. A publication in the French language once fell into my hands, in which the author clearly proves, by a comparison of the remarkable actions of their lives, that Bacchus and Moses were the same person,—that Nisa, the birthplace of the one, is, letters throughout, the mount Sina of the other,—that the nymphs who brought up Bacchus were the daughters of Pharoah, and so forth.

A small part of this has been suggested by Major Wilford's account of the "Isles of the West." This however should not set curiosity at rest; credulity may be attached *even* to me; but I hold that a man should not desist from enquiry, because he meets with something difficult to reconcile with common sense.

I am,

Sir,

Your most obedient Servant,

W. H. M. C.

February 16, 1827.

gible. It was given to me by Pundit Kundur Das of Bandah, who had also more; but the letters were in many places so defaced and obliterated, that it was impossible to deduce any satisfactory information from it. It is in praise of Raja Purmaul, and appears to have been engraved six hundred and sixty-nine years ago.

ओरामः

आकाशप्रसर प्रसर्यंतदिशस्त्वं एथि एथोभवप्रत्यक्षीकृतमादिराजयशसां यशोभि रूर्ज्जृंभितम्। अथ श्रीपरमर्द्दिपार्थिवयशोराशेर्विकाशोदयादीजोच्छासविदीर्णदाडिमभिव ब्रह्माण्ड मालोक्यते। १

कीर्त्तिस्ते नृप दूतिका मुररिपोरंके स्थितामिन्दिरामानीय प्रददौ तवेति गिरिशः श्रुत्वार्द्ध-नारीश्वरः। ब्रह्माभूच्चतुराननः सुरपतिश्चक्षुःसहस्रं दधौ, स्कन्दोमन्दमतिर्विवाहविमखो धत्ते कुमारव्रतम्। २

सम्वत् १२०९ कार्त्तिक सुदि १०सोममङ्गलंमहाश्रीः। नागोभाति मदेन कज्जलरुचैः पूर्णेन्दुना शर्वरी श्रीलेन प्रमदा जवेन तुरगो नित्योत्सवै र्मन्दिरम् वाणी चाकरणेन हंसमिथुनै र्नद्यः सभा पण्डितैः सत्पुत्रेण कुलं त्वया वसुमती लोकत्रयम्विष्णुना। ३

The translation is as follows:—

"O! skies, expand! and O! ye six points, (namely, north, south, east, west, zenith, and nadir,) do ye also extend! And O! earth, do thou expand! For it is known that the Rajas of ancient times, namely, the Sut Joog, Dwapur Joog, and Treta Joog, have so filled and stored ye with the fame of their virtue, bounty, and great deeds, that ye can contain no more! This is the reign of the munificent Raja Sree Purmaul, whose fame, virtues, and generosity are so blooming and abundant, that if ye will not expand, extend, and become high,—as the pomegranate bursts from the increasing size of its granules, so will ye break to pieces, from being unable to contain the fame of the bounty and good actions of Raja Purmaul!

"O! Raja Purmaul! your merit is such, that Bhugwan has brought Lukshmee, who was reclining in the arms of a malignant demon, and placed her in your possession. Mahadeo, hearing of this event, made half of his body like that of a woman; that is to say, in his own person he incorporated Parvuttee: Brumha, hearing of it, made his face quadruple: Raja Indru made his eyes a thousand; and Suknud Deota, who had but little wisdom, would not marry, but made choice of a life of abstinence and celibacy.

"Katick Soodh Dusman Soombar, i. e. Monday, the 10th day of the light half of the moon of Kartick, in the year of the Sumbut 1209.

"The savageness of an elephant is his greatest ornament.

"The ornament of water is the blooming lotos.

"The full moon is the ornament of night.

" Soft and endearing expressions are the ornament of woman.

" The ornament of a horse is his fleetness.

" The ornament of a house consists in the strains of joy and melody which issue from it.

" The ornament of the tongue is wisdom.

" The ornament of a river is the swan.

" The ornament of society are the wise.

" The ornament of the inhabitants of a house are amiable children; and thou, O! Raja! art the ornament of the earth, except Bhugwan (or God), who is the ornament of every thing celestial and terrestrial."

Proceeding from the temple of Neelkunth, about the distance of a mile, we again arrive at the main gate, having made the circuit of the fort, which is about half a mile in diameter.

Advancing from the main gate, the dwelling of Raja Chuttur Saul is on the right of the road, and now converted into a magazine. A little further is a Hindoo temple, with a dome, surrounded by cupolas, and an ancient gateway. The next object deserving notice is the Koth Teerut,h, a reservoir of excellent water, about a hundred yards long and forty broad, excavated in the rock, and supplied by copious springs. The next celebrated tank is the Boorheea kee Tulao, which is in like manner hewn and sunk in the rock. Its water is mineral, and unwholesome. There is a legend of a Raja who had the leprosy, and becoming cured by bathing in this tank, built the fort. There are also two other tanks of smaller dimensions, formed in the same manner. The interior of the fort, is overgrown with wild custard apple trees. The fruit, in its wild state, is as large and delicious as that produced in gardens; but where the trees had the benefit of water, the fruit grew to a surprizing size. The Puppyyah tree also grows with luxuriance, and the fort is overgrown with wild balsams. Ancient tamarind and peepul trees, grown to a great size, extend their shade and foliage in many parts of the fort. The leopards and hyænas, entering through the drains, frequently carried off dogs and sheep; and the porcupines could only be kept out of a garden by a wall.

The fertility of the soil is surprising: it consists of red gravel, and is precisely the same as that about Punnah, in which diamonds are found. Having heard from the Brumhuns of diamonds having occasionally been discovered in Kalinjur, I collected, for experiment, several baskets of the gravel from different parts of the fort. On washing from it the adhesive sand, I discovered substances, impregnated with iron ore, and many transparent crystalline pebbles, called Dutla.

My enquiries relative to this ancient fort were productive of a few pages of a Sungkritu work, named the Kalinjur Muhatumu, or an account of Kalinjur: the translation of which will form the substance of the next chapter.

CHAP. X.

A Fragment of the Kalinjur Muhatumu, or a Description of Kalinjur, from the Pooran.

PARVUTTEE, sitting one day with Muhadeo, said, 'Relate unto thy servant, how the hill of Kalinjur became so famous, celebrated, and holy; and explain the different virtues and properties it possesses.' Muhadeo replied; 'O! Parvuttee! this hill is more remarkable for its celebrity and sanctity, than any other in the world; for, whoever happens to behold it, to touch it, or hear its name mentioned, or even imagines its fame and dimensions, shall obtain great bliss, and realize the wishes of his heart in a fourfold degree; first, in regard to religion; second, in obtaining worldly prosperity; third, in the attainment of every desire, both in regard to religious and worldly affairs; and fourth, in becoming exempt from the metempsychosis, or being born again, in another shape, in this frail world. O! Parvuttee! in this, there is no fiction, fallacy, or falsehood. I will relate to you how this hill attained its pre-eminence above all others. Attend! When the Deotahs, in order to obtain the Imreeta, or water of immortality, churned the sea with the mountain of Mundru[125], it produced that deadly poison, which was destroying mankind, birds, and beasts. Then Brumha, in order to stop the general destruction, said, O! Muhadeo! swallow this fatal venom, that all possessing life may be saved. In obedience to the command of Brumha, I swallowed the deadly draught; but, apprehensive of its baneful effects, retained it in my throat, which, from its virulence, became blue; hence I was called Neel kunt,h: the former word signifying *blue*, and the latter, *throat*. After this, I dwelt in Kalinjur, which is the cause of the fame, celebrity, and repute in which it has been since held. Kalinjur, O! Parvuttee! is one of my appellations: Kallum signifying deadly (poison), and Jurr swallowing. This, O! Parvuttee! is the true origin of the word Kalinjur[126]. At the time of giving birth to a son or daughter, of giving charity, doing good, or of marrying a son or daughter, if the holy name of Kalinjur be mentioned, or even imagined, it will be an act of piety and virtue, which will exempt the person so doing from great punishment, remove all worldly trouble, sorrow, and distress, and occasion the completion of every wish of his heart. This hill, O! Parvuttee! is likewise named Ruvee Chitr, the former word signifying the sun, and the latter, a holy place; and both united, the place of solar worship. Its length and breadth are two kos. A pilgrimage to this place, prevents being born again in any other shape in this frail world. If a person stay in Kalinjur only as long as

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[125] See note 86.

[126] A pundit informed me, that it was derived from Kalu, an appellation of Muhadeo, and Lunjur, a hill; and another stated, that its etymology was, Kalee and Eelinjur, a place or the place of Kalee. I shall not pretend to decide, "when doctors disagree," which is most likely: for, as Sir Roger de Coverly observes, "much may be said on both sides."

would take to milk a cow, he will partake of great beatitude. Touching, or even seeing this hill, will absolve the punishment of killing a Brumhun. The earth and places of Kalinjur are so extremely pure and holy, that no place of religious resort on the face of the earth is equal to it. Any person giving alms there, will receive ten million fold. O! Parvuttee! I have not told the least falsehood, and never will I utter an untruth. Behold! on that hill, towards the north, the place of pilgrimage named Trebenee: whoever performs his ablutions and devotions, and gives alms there, will partake of great beatitude, and obtain the secret wishes of his heart. The proper period for performing the ablutions and worship is the third day of the light half of the moon of Kartick. It is required of mankind to perform a pilgrimage to Kalinjur, to bathe there, and according to their means, to give alms and food to the Brumhuns. They will then become partakers of great bliss. If a person perform the pilgrimage when the sun is in Tola, or Brischik, (Libra, or Scorpio,) he will be happy all his life, never be in want, and after death, will go to heaven. Near this, is a another place of pilgrimage named Gop Koond, a holy spring, in which, if any person bathe, worship, and make an offering to me of sundul wood, rice, leaves of the Bel tree, and perfumes, and give delicious food to the Brumhuns, he will realize all his wishes. What hill in the world is there, that can be compared to Kalinjur! since from it, every thing possessing life, derives benefit: any person going there, becomes joyful; but it is indispensable, that he worship Neelkunth Muhadeo, and make the prescribed offerings: then, after death, he will go to heaven. Near Gop Koond is a place of worship named Soorgbapee, possessing inestimable qualities: a person who bathes there, and worships me, will be cleansed, and cured of the sin and sickness of seven lives; that is to say, a person bearing the sin, or sickness of seven transmigrations of the soul, will, by bathing there, be cleansed, and cured; and if he be seven times born again, no sickness or disease shall ever happen to him; and he shall escape the punishment of his sins; for, the purity of the whole earth is in, and inseparable from, the water of Soorgbapee. Soorgbapee was a woman, who went into Kalinjur to pray; and by constant devotion, obtained the completion of every wish of her heart; and the spot whereon she dwelt, in after ages, received her name. The time for performing ablutions there, is the fifth day of the light half of the moon of Kartick. Near Soorgbapee is another place, Ban (perhaps Putal) Gunga, where if any person worship and perform ablutions, he will quickly go to heaven, and become incorporate with Sheo. The period for this worship is the ninth day of the light half of the moon of Kartick. Near it also, is Mirg Dhara, where if any person worship Mirgan with purity of heart and without hypocrisy, he will obtain as great bliss as he, who bathes in the seven seas[127]; namely, the salt sea; the sea of sugarcane juice; the sea of wine; the sea of clarified butter; the sea of milk; the sea of curds; and the sea of limpid water. To bathe in these seas, is *rather* difficult; but if any person can effect it, he will partake great beatitude; but of such bliss one thousand fold will he participate, who bathes at the Mirg Dhara, or Ban Gunga, and worships me, which are undertakings of no difficulty.

If a person, when the sun enters Mugur, or the Sea Monster, (i. e. Capricorn,) the period of the ablutions at Priagu or Ullahabad, bathe in the waters of the Trebe-

[127] The reader will notice the number seven, which is so often used; the seven gates, seas, days of the week, &c. &c. alluding to the seven planets, on which doctrine the whole of their mythology is founded.

nee, or the united waters of the Ganges, Jumna, and Sursoottee[128], he will obtain great bliss:—but of such beatitude, one thousand fold, will he partake, who bathes in the Ban Gunga. Whoever bathes there, or at the Mirg Dhara, and worships me, shall obtain much bliss, be joyful all his days, and after death, be united to me. O! Parvuttee, the properties of Kalinjur have I cursorily related. What more dost thou require? If thou requirest any thing,—require. If thou hast any thing more to say,—say. Whoever reads this, now or hereafter, shall be joyful and glad of heart, and never know want. The end of the first part.

Parvuttee said, 'O! Muhadeo, thy servant also wishes to hear more in praise of Kalinjur. Thou hast conferred a great favor on her; but now give a more particular account, and describe all its virtues.' On hearing these words, Muhadeo opened his mouth to answer, and said, 'Many are the qualities, and great is the fame, of this hill! It is the most holy and excellent of hills. It requires an attentive ear, while I relate. Whoever recites, and hears recited, the praise and fame of Kalinjur, will escape from three species of punishment; namely, 1st. for faults voluntarily committed, such as wishing ill to another; 2d. for faults of the tongue, such as cursing and using bad language; and 3d. the faults of the body, which include abusing and maltreating the poor and helpless. As soon as the name of Kalinjur reaches the ear of such a person, he becomes absolved from his sins, will never commit them again, and partakes of great beatitude. O! Parvuttee! those who die in Kalinjur will be incorporate with me 60,000 years, after which they will be again born, to rule on earth, in the station of kings and princes, protectors of their country, high in dignity, great in power, wise, learned, accomplished, just, brave, fortunate, highminded, virtuous, and worshipping and fearing God. If a person, after visiting Kalinjur, die at Bunarus, he will become of the rank of Brumha, and not be born again in this transitory world. O! Parvuttee! there are twenty-eight holy places on the face of the earth, visiting which, absolves the sins of mortals; namely, seven towns, three villages, nine deserts, and nine hills. The seven towns are, Ujoodheea, or Awudh; Muthooru; Mayupooree, or Hurdwar; Kashee, or Bunarus; Vishu Kanchee, or Sheo Kanchee, a celebrated place on the Nurmuda; Awuntika, or Oojyn; and Dwarka, or Dwarbuttee, on the sea coast. The three villages are, Sumbhulgram in Kuttahur, or Rohilkund; Nund Gram in Brij, or the country round Muthooru; Kooshul Gram near Oude, or Awudh. The nine deserts are, Dunduk, Syndhub, Jumboomarg, Pooskkur, Oothpul, Burtuma, Nyeemkhar, Misruck, and Koorjangul. The nine hills are, Renook, Shookur, Kashee, Kalee, Kal, Butaishoor, Kalinjur, Muhakal, and Ookhul. These places, O! Parvuttee, have the property of preventing transmigration, of conferring bliss, and of absolving sins. Whoever offers up his life at any of these places, will be happy as long as the sun and moon remain in the heavens. O! Parvuttee! there are seven holy parts in the body of a man! Hear attentively, and I will tell thee: 1st, the nose; 2d, the eyebrows; 3d, the liver; 4th, the forehead; 5th, the waist; 6th, the navel, and 7th, the throat. There are also! O! Parvuttee, four Joogs,

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[128] The Sursoottee is supposed to flow under ground, and to unite with the Jumna and Ganges at *Priagu*, which signifies a *confluence*. Tri signifies three, B,huwun, a flood, stream, &c. hence Tribenee, or more properly Tri b,huwunee, the three streams. See notes 3 and 34.

or ages. In the Sut [129] Joog, this hill was called Kirtun, after the name of a devotee. In the Dwapur [130] Joog, it was named Pingul Gurh; and in the Treeta [131] Joog, Muha Gurh. O! Parvuttee! be always wise and sagacious; and recollect that these places will cause the remission of sins, and the attainment of every desire. The account which I have related was secret, and veiled from all; but on account of the wish of my beloved, it has now been spoken and revealed. If any person reads this, he will attain great felicity. The end of the second part.

Parvuttee said, 'O! crown of my crown, and O! Muhadeo! Thy condescension and kindness are infinite; thy servant is still desirous of hearing more of the praises and virtues of Ruvee Chitr. Therefore, O! worthy of worthies! explain them, in order, that I may comprehend the extent of its purity and fame.' Muhadeo having listened to her supplication, answered and said: 'O! Parvuttee! the praises of Ruvee Chitr have a talismanic charm. It is likewise named Bridh Chitr, where if any person bathe, he will obtain bliss. In every age there has been an appropriate place of worship and of ablution. In the Sut Joog, it was the Gunga Chitr, or the place of worship was the Ganges. In the Dwapur Joog, the place of adoration was the Purbhas Chitr, or Purbhas river. In the Treeta Joog, the Sursoottee Chitr was the place of prayer; and in the Kul [132] Joog, the Ruvee Chitr, or place of solar worship was established. If, when the sun enters any of the signs of the zodiac, on Ruvee-bar, or Sunday, any person perform his devotions in Ruvee Chitr, he will obtain much future beatitude. There are twelve signs of the zodiac, in which the sun enters month by month. They are as follows.

1st. Mek,h,	or	Aries, in	Bysak,h,	or April.
2d. Brik,h,		Taurus,	Jeyt,h,	May.
3d. Mit,hoon,		Gemini,	Asar,h,	June.
4th. Kur,h,		Cancer,	Sawun,	July.
5th. Sing,h,		Leo,	B,hadon,	August.
6th. Kuneea,		Virgo,	Koonar,	September.
7th. Tola,		Libra,	Kartik,	October.
8th. Brischik,		Scorpio,	Ug,hun,	November.
9th. D,hun,		Sagittarius,	Pook,h,	December.
10th. Mugur (alligator,)		Capricorn,	Mag,h,	January.
11th. Koomb,h (the Ewer,)		Aquarius,	P,hagoon,	February.
12th. Meen,		Pisces,	Chyt,h,	March.

If any person, when the sun enters any of these signs on a Sunday, perform his ablutions in Ruvee Chitr, he will escape great punishment, never experience trouble or distress, all his undertakings will prosper, and nothing shall occur to vex him for twelve millions of kulps [133].

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[129] The age of truth or probity, or golden age.
[130] The second, or silver age.
[131] The third, or brazen age.
[132] The present, or iron age.
[133] See note 89.

When Sunday happens on the eleventh day of the month, if a person perform his devotions in Bridh Chitr, all his troubles will be removed, and after death, he will be united to me. Bridh Chitr is so very holy, that even I long to bathe there. While I explain, apply an attentive ear!

Brumha, Vishnoo, Shivu, and Indru, are the pious of the former ages, and always bathed there; as also did the genii, demons, Kunnur, the divine story-teller, Gundhurp, the celestial songster, Rumbhadeea, Upsursuh, and other heavenly damsels, who are always desirous of doing so. How anxious then ought man to be! On the 11th of Mag,h happening on a Sunday, any person bathing in Ruvee Chitr, will realize all his wishes, and be joyful, happy, and rich. When the 7th of a month happens on a Sunday, any person bathing there, and giving alms to the Brumhuns, will derive great advantage. If he make an offering of water in the name of his deceased father, or grandfather, he will obtain many blessings. If on the 10th day of the moon a person anoint himself with mustard oil and ownlah, and bathe in Bridh Chitr, he will be exempt from the Trebidee pap; that is to say, he will escape the punishment of three different kinds of sin; namely, crimes voluntarily committed; crimes in speaking, and crimes of the body. O! Parvuttee! any person making a burnt offering in Ruvee Chitr, looking at, and meditating on the rays of the sun, will escape great tortures; all his troubles will be removed, and his actions, unrivalled. If any person perform the Godhoom, that is to say, make an offering of wheat, Goor, (coarse brown sugar,) and a calf, and give alms to the Brumhuns and needy according to his means, the sun will always shine with favor on him!' Parvuttee said: 'O! fountain of beneficence! O! treasury of compassion! and O! Muhadeo! what is the cause of the virtues, fame, and renown of this holy place? From whom did it become so celebrated, and who used anciently to perform ablutions there? If thou knowest, relate the particulars, that I may no longer be ignorant of these things. Muhadeo, on hearing these words, answered and said: O! Parvuttee! Kirm Kot was the name of a Raja, and Markhundee that of a devotee, who one day said to Kirm Kot, Ruvee Chitr is a very holy place, and from bathing there, all desires are gratified. The Raja accordingly made a practice of bathing there; in a short time, he obtained the object of his prayers, and was happy. From the favor of the sun, and the virtues of Ruvee Chitr, his face became beautiful as that of an angel, and his body slender; he spoke to all about that holy place, so that its fame, virtues, and repute became universal. O! Parvuttee! any person who bathes there on a Sunday, will never be troubled with defective sight, the palsy, itch, ringworms, or any other disorder; for, by the touch of the water of Ruvee Chitr, all sickness is removed. Any poor person bathing there and believing, will soon become wise, learned, rich, and rise to sovereign power. In this, there is no fallacy, fiction, nor deceit: for, men, genii, demons, and the divine songstress, dwell therein; and therefore, it is, that the wishes of mortals are realized in this world; and in the next, believers are united unto me. The praise, worship, and adoration of the solar orb, even Brumha cannot properly perform; how then should I be able to explain them, but the little I do know, I have related. Bridh Chitr causes all the wishes of the pious to be realized, removes all worldly anxiety, and confers every virtue. Whoever bathes there will be happy all his life, and after death, he will be united unto me. Whoever reads, and will applaud, this, shall enter into great felicity, and

not be subject to transmigration. What was true, O! Parvuttee! have I related unto thee. The end of the third part.

Parvuttee said, 'O! worthy of worthies! O! crown of my crown, and O! Muhadeo! The account which thou hast explained, and the particulars of the hill of Kalinjur, which with tongue-relating miracles, thou hast repeated, thy servant has heard, and pondered in her mind; but now, detail the particulars of the poojun, or worship, and of the ablutions in the sacred places. What place, what Deota, what direction, and in what corner it dwells? It is known, that all thou hast related is an abbreviation; now separately, distinctly, and explicitly give thy servant a full account, which her heart longs to understand and comprehend; therefore, relate.' Muhadeo answered and said: 'O! piece of my soul! the different ablutions performed in the holy places, and the worship of the Deotahs, I will by name, recite; and also the different directions in which they dwell; listen with an attentive ear. Sree Ramchurn (or an impression of the foot of Ram) is a place of pilgrimage in the south east angle, near which, is Seeta Churn, or the foot of Seeta. In the same direction, there is the Soomtur Churn: Soomtur signifies Luchmun, who is the younger brother of Ram Chundur. Here, O! Parvuttee! the devotees and pious always remain, worshipping Ram Chunder and others. There is, likewise, the pilgrimage of Bhyroob and Bhyroobee. Whoever goes there, and believing, offers sandal-wood, rice, and flowers, worships and adores, on him do I always look with favor; and if a person daily worship Bhyroob and Bhyroobee, he is always dear to me, and dwells near me. If any one go on a durshun, that is to say, a visit, or pilgrimage to the Mirgan, and perform the ceremony of Tirpun, which is an offering of water to the manes of deceased ancestors, and give, in their names, delicious food to the Brumhuns, he will attain great beatitude. The person who goes to the Mirg Chitr, and performs the Sooraduh, i. e. giving charity and doing good in the name of deceased ancestors, will obtain great bliss; and it will be equal to the advantage of the Gya Sooraduh. Gya is the name of a very holy place; and whoever goes there to perform the Sooraduh, will escape from purgatory and hell, for a hundred and twenty generations; and all his sins, and the punishments which they deserve, will be pardoned. Whoever goes to, and gives charity at, the Mirg Chitr, will attain bliss; and whoever performs the Tilooduk, (an offering of linseed and water in the names of deceased relatives,) all his desires will be realized: he will attain great felicity, and be able to perform miracles. To the south west, is the Hunoomut Poojun. Whoever worships there, is favored by Hunoomunt; becomes noble, and obtains his wishes in this world, and in the next, has no trouble. The purity of that sacred place is even as you have heard, and as I have described. To the west, is Matung and Righbapee, where there is a Baoree, or large well: whoever bathes there, and worships Matung, becomes a Kirtaruth, which signifies one who has obtained all his desires. The fifth day of the full moon in Asarh, is the period for bathing there; and whoever in that day performs his ablutions there, will enjoy Jatusmur, which is the knowledge of former states of existence, possess wisdom, perseverance, and humility; and every one whom that person holds dear, will be endowed with those qualities. Towards the north, is the temple of Neelkunt,h Muhadeo: whoever worships there, and makes offerings, will become a Mookt Bhagee; that is, he will be exempt from being born again. Neelkunt,h has the power to take life

from one being, and to bestow it on a dead body ; to take the throne from kings, and to raise beggars to sovereign power. Whoever with implicit faith, worships, and believes in Neelkunt Muhadeo, will attain the power of performing the eight miracles ; namely, 1st, Unema ; 2d, Muhema ; 3d, Lugima ; 4th, Prapt,h ; 5th, Praskasheeu ; 6th, Eshitta ; 7th, Ubis Sitta ; 8th, Ubbis Sittee. I will particularly relate to you the nature of these miracles. Attend ! The 1st is, that property which enables the body to eat, and retain as much as it can ; the 2d is, making your body large, robust, long and lofty. The 3d is, making the body extremely small, like a flea ; so that it can go any where. The 4th is, obtaining every thing you wish for. The 5th is, to see what is doing at the distance of hundreds of kos, and to go there if desired. The 6th is, to draw and attract to you every person possessing power and blandishments. 7th. The power of hearing the conversation, of seeing the situation of others, and of possessing all things. 8th. To obtain what your heart desires, from any distance, and to go if wished, in a moment, to the heavens above, or to the earth beneath : but O ! Parvuttee ! these miracles are only to be attained from the worship of Neelkunt,h, and from ablutions at the place aforesaid. Towards the north west, is another place of worship named Soomtur : whoever bathes there, will escape great tortures, become holy, pure, and never experience difficulty, trouble, or distress. This account, which I have related to you, whoever believes, hears, or reads with faith of heart, shall escape great torments, and go to heaven. I have related to you, O ! Parvuttee ! the names and praises of the different places of pilgrimage. If thou dost require any further information, ask, and I will relate it. The end of the fourth part.

This is all of the Kalinjur Muhattum which I could obtain ;—quite sufficient to convince the reader of the veneration in which Kalinjur was held, and to exhibit, were a proof necessary, the extent of the delusions imposed by the pristine Brumhuns on succeeding generations.

CHAP. XI.

Cursory historical Account of Kalinjur.

IN the year of our Lord 978, as recorded in Dow's History of Hindoostan, from which the substance of this chapter is taken, " Jypal collected his forces, and marched to meet the Emperor Subuktugee. His army was supplied with troops and money by the kings of Dihlee, Ujmeer, Kalinjur, and Kinnouj. In A. D. 1008, the princes of Oojyn, Gualior, Kalinjur, &c. marched towards the Indus, to repel the invasion of the Emperor Mahmood the First."

" In A. D. 1021, Nunda, the prince of Kalinjur, attacked Kinnouj. Mahmood I. receiving intelligence of this act of hostility, marched to the bank of the Jumna to meet Nunda, who came to the frontiers of his dominions, with an army of 36,000 horse, 45,000 foot, and 650 elephants; but suddenly decamped in the night, leaving his tents, camp equipage, and baggage, of which, together with 380 elephants, Mahmood took possession."

" In A.D. 1022, Mahmood again marched against Nunda, and proceeded to Kalinjur, of which he commenced the siege. Nunda offered the king 300 elephants, and other presents, for peace. These terms being accepted, the Raja, in order to try the bravery of the king's troops, intoxicated the elephants with certain drugs, and let them loose without riders into the camp. Some of them were killed, and the rest were caught, and reduced to obedience. Nunda then sent Mahmood a panegyric in the Indian tongue, which so pleased that monarch, that he conferred on the prince of Kalinjur fifteen forts, with many curious presents; but the peace was principally ratified by means of the jewels and gold which were given by Nunda."

" In A. D. 1202, in the reign of Moohummud Ghoree, Qootub took the forts of Kalinjur, Kalpee, and Budoun. In A. D. 1208, Qootub besieged Kalinjur, where he was met by Gola, the prince of that country, whom he defeated; and dismounting his cavalry, began the seige of that fort. Gola finding himself hard pressed, offered Qootub the same presents as his ancestors had given to Mahmood. The proposal was accepted; but the Vizier, who wanted to hold out without coming to any terms, found means to make away with the Raja, while the presents were getting ready."

" The flag of hostility was again hoisted on the fort, and the siege recommenced. The place, however, was in a short time reduced, on account of the drying up of a spring,

upon the hill, which supplied the garrison with water. There is a tradition among the natives of the place, that the springs always dry up when the artillery is dicharged; but we are rather tempted to believe, that the drying of the spring was chiefly owing to the increase of inhabitants, and the thirst occasioned by hard duty; for, besides the garrison, Qootub found there, fifty thousand male and female. The plunder of this place, in gold, jewels, and precious effects, was very great."

Nothing further respecting Kalinjur is recorded by Dow, until A. D. 1530, when the prince Hoomayoon was besieging the fort. "His father the Emperor Baber falling dangerously ill, recalled the prince, who, on the death of his father, ascended the throne, and again invested Kalinjur, in A. D. 1531; but on receiving intelligence of a rebellion in the eastern provinces, he marched from Kalinjur, defeated the Ufghans, near Jounpoor, and reinstated Joonyd Burlas in his government." In A. D. 1542, we find, according to Dow, that Hoomayoon was then before Kalinjur. This probably accounts for the tradition which exists, of the fort having formerly been besieged for twelve years. It appears that Hoomayoon first went against it in A. D. 1530, and had not taken it in 1542; but we have also seen, that in two instances, he left Kalinjur; and although he endeavoured at different times, to take the fort within the period of twelve years, it does not appear, as the legend states, that it was actually besieged for that period.

"Sheer Shah marched against Kalinjur in A. D. 1554, drew a line of circumvallation, and began to carry on his approaches. He raised mounds of earth for his artillery, by which, I presume, Dow means, that he battered it from the adjacent hill of Kalinjuree; for the formation of a mound of earth 900 feet high would indeed have taken twelve years to complete. This therefore evidently appears to be an erroneous translation. "Mines were sunk under the rock. The royal batteries were advanced very near," (the muzzles of the guns then, must have been nearly perpendicular!) "breaches were made, and a general assault ordered, when a live shell[130], which had been thrown against the fort by the imperialists, rebounded back into the battery in which the king stood. The shell burst in the

[130] It is perhaps doubtful whether shells were at that period in use in India: but there is every reason to believe cannon to have been known in Asia centuries before it was invented in Europe; for, the rude construction of the ancient Hindoo guns in Kalinjur, Ujee Gurh, Gualior, &c. formed of bars compressed with iron hoops, the large unwieldly mass of metal, termed the great gun at Agra, and another like it, but somewhat smaller, within the precints of the palace at Dihlee, convey an idea of the most remote antiqnity, and that they were made in the zenith of the sovereignty of the Hindoos. If we conceive them to be coeval with the empire of the Rajas of Kinnouj, which there is no reason to doubt, and reckoning from the time of Pjhor or Porus, the cotemporarary of Alexander, who 331 years before Christ, conquered Darius king of Persia, and other nations of Asia, it must, from such data, be 2156 years since these guns were made:—and in note 120 it will be observed, that cannon was known in India long before the time of Alexander: consequently the period of their formation is lost in antiquity. Admitting the cannon used by Edward the 3d at the battle of Cressy in A.D.1346, and the gunpowder made by Swartz in A.D.1340, to have been the first known in Europe, a part of the globe, at the remote period to which I refer, and for ages after, immersed in the darkness of ignorance and semi-barbarity, it by no means follows, that they were unknown to the enlightened nations of the east, who for ages bore the palm of civilization, and shone resplendent for the culture of the human mind. And if, as will doubtless on reflection be admitted, we have borrowed astronomy, arithmetic, architecture, and even letters from the east, why should we be disposed, in the blindness of our own ignorance, to suppose that Asia was not also before us in the invention of gunpowder and artillery?

midst of a quantity of gunpowder, which had not been properly secured. He was so dreadfully burnt, that he was carried to his tent, where he breathed his last. There is a place

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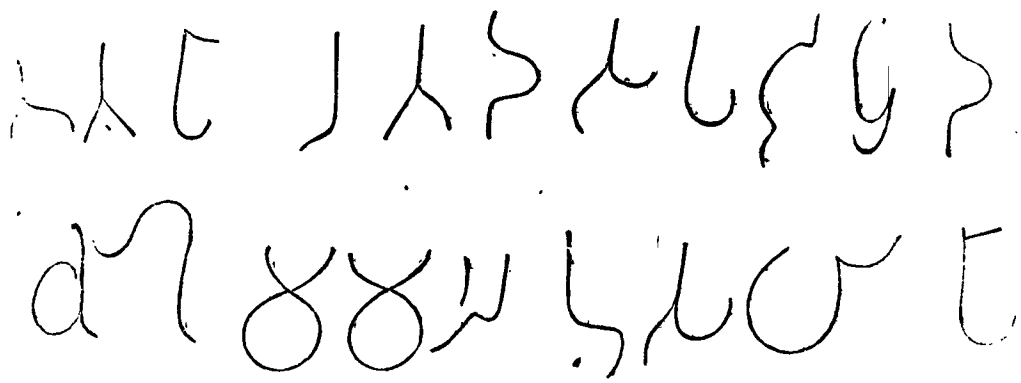
I recollect reading in a Calcutta newspaper, a few years ago, an account of the great gun at Agra, stating it to have been made by the emperor Ukbur, merely however, because, like many others, he had had his name engraved upon it, which is likewise the case on an iron pillar, of such remote antiquity, near the Qootub Minar at Dihlee, that other characters engraved on it are unknown to the present race of mankind; and thence it might, on the same ground, be inferred, that, because Ukbur's name is on it, he placed the pillar there; and a similar observation might be applied to that celebrated column of stone in the fort of Allahabad, on which the name of the Emperor Juhangeer is engraved. This celebrated *Pillar* is 40 feet and 10 inches in length. Its circumference at the base 9 feet 6 inches; and its circumference at the top, 6 feet 7 inches. The part of the base which is intended to be under ground, as appears from it having been left in a rough unfinished state, is 7 feet 6 inches.

The titles, appellations, &c. of the Emperor Juhangeer are engraved on it, in relief, in a most elegant and masterly manner, the stone being cut away, and the letters projecting: but it is not thence to be inferred that it was that monarch who caused the pillar to be hewn; because there are many characters on it of such remote antiquity that they are unknown and lost to the present race of mankind. The following is a specimen of them.



The Persian inscription is as follows, excepting the part which is in contact with the ground, and consequently cannot be seen.

مقدر ابن سلطان ابو سعید یا نور ابن سلطان محمد میرزا یا هادي ابن میران شاه ابن عمر شیخ میرزا
الله اکبر نور الدین محمد جهانگیر پاشاه عالي حافظ ابن البر پادشاه غازي یا حفیظ مشکین قلم کتبة عبدالله

The powerful. The son of Sooltan Aboo Sueed. O! light (or glory!) The son of Sooltan Moohummud Meerza. O! Director! The son of Meeran Shah. The son of the age of Shekh Mirza. God is most great! The light of religion Moohummud Juhangeer, the son of the earth, the illustrious, victorious king. O! Protector! The son of Homayoon.

For the information of the curious, I annex a copy and translation of the inscription on the great gun, which the account in the newspaper referred to, induced me to obtain. درد وراکبر باد شاه محمد یوسف خان
محمد مهرکن رحمت الله مهرکن محمد زاهد والد شیخ تاج علي محمد عبد الله مهرکن استاد
سلطان محمد یا الله نثار خان مهرکن اله یار مهرکن لاهوري خواجه محمد مهرکن لاهوري الفقر الحقیر
بنده شاه محمد مهرکن دهلوي سنه ۱۰۱۹ الفقیر سلطان محمد ابن عبد الغفور دهلوي سنه ۱۰۳۸
بنده شاه محمد سنه ۲۱ الفقیر حسین الدین مهرکن فتح الله مهرکن لاهوري محمد شیریك استاد خدا
داد بن عین الدین ساکن لاهوري شاه محمد بهلول مهرکن لاهوري فتح مهرکن کرد بلطف الله شاه
جهانگیر ابن اکبر بادشاه بنده درگاه شیر علي موسي بنده درگاه وزن توپ ۱۲۶۱۰

In the age of king Ukbur; Moohummud Yousoof Khan; Moohummud, engraver of seals; Ruhmut Oollah, engraver of seals; Moohummud Zahid, son of Shekh Taj Ulee; Moohummud Ubdoollah, seal (engraver), the preceptor of Sooltan Moohummud. O God! Nisar Khan, seal engraver; Ullah Yar, engraver of seals of Lahore; Kha-

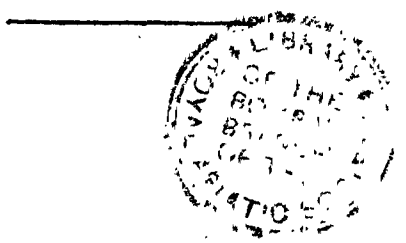
near Kalinjur named Luhd Gurh, where it is said, Sheer Shah was buried. From this, it would appear, that the mausoleum at Sahseram is merely the cenotaph of Sheer Shah. Dow however states, that he was buried there. If so, I have only to observe, that transporting a corpse any distance, is an event extremely rare; for, the tombs of other Asiatic princes are generally seen at the places of their decease. "Sheer Shah was succeeded by his youngest son Jullal, who ascended the throne in the fort of Kalinjur, on the 17th of the first Rubbee, in the year of the Hijree 952, or A. D. 1545, and assumed the title of Seleem Shah."

The local tradition respecting Kalinjur is, that in the reign of Uhmud Shah, there were two brothers, named Meer Motee and Meer Moongee, sons of the Nuwab Umeer Khan, who were the Qilaadars. A person in their service, whose name was Gunga Ram, to whom the care of the seven gates was confided, sold the fort to Raja Hurbuns Rae, of Meerfuh. But that Raja, unable to retain it, gave it up to Raja Subha Singh of Punnah.

The subsequent account of Kalinjur has already been given in the history of the states of Punnah and Bandah. Further remarks are therefore unnecessary.

Juh Moohummud, seal engraver of Lahore. The poor abject slave of Shah Moohummud, engraver of Dihlee, the year 1019, the devotee Sultan Moohummud, the son of Ubdool Ghufoor of Dihlee, the year 1038, the slave of Shah Moohummud, the year 21. The devotee Hosynood deen, seal engraver; Futh oollah, seal engraver of Lahore; Moohummud Shureek, the preceptor of Khoda dad, the son of Uen ood Deen, native of Lahore; Shah Shureek Mahommud Buhlool, seal engraver of Lahore; Futh, engraver, did this (aided) by the goodness of God; Shah Juhangeer, the son of Ukbur the king, the slave of the tomb (Durgah); Sheer Ulee Moosa, slave of the Durgah. The weight of the cannon is 12,610 Udha Pous, or thirty-nine maunds, sixteen seers and a half, or one ton, eight cwt. and seventeen lbs. at the rate of two lbs. to a seer.

Nothing, therefore, which is engraved on the great gun tends to prove it to have been cast by order of Ukbur: although it affords one among many reasons for believing, that the Moosulman conquerors not only turned the Hindoo religious edifices into Moohummudan mosques, but inscribed their names and titles on the more stupendous works of Hindoo antiquity, in the vain hope of inducing posterity to suppose that they were erected by him whose name is inscribed thereon: hence, we see the name and titles of Qootub Shah, engraved on the Qootub Minar at Dihlee; whereas the style of architecture, its angular forms, &c. precisely similar to that of the temple of Jugu Nath, and of every other pagoda, at once indicate it to be of Hindoo origin, independent of the *pillar* being always symbolical of the source of life, and therefore an emblem of the Supreme Being, as illustrated in notes 34, 36, and 82. Hence likewise we see the name of the Emperor Juhangeer engraved on the granite column in the fort of Allahabad.



CHAP. XII.

Of the Diamond Mines.

ON approaching Punnah, the attention of the traveller is attracted by a number of pits, from three to twelve feet deep. These are the celebrated diamond mines. The diamonds are found in a red gravelly soil, which being collected, is washed in small baskets, until the sandy part disappears. The remaining pebbles are then spread on ground, made flat and even for the purpose. They are then carefully examined by the labourers, who pick out the diamonds, which are observed sparkling in the rays of the sun. The idea, therefore, that the diamond in its rough state is not distinguishable from a pebble, is erroneous; for, as soon as the sand and soil are washed off, it appears in all its brilliancy, and cannot be mistaken. Some of the diamonds are clear and transparent; others have the dull appearance of a pearl; or, are tinged with green, orange, or black. Their general shape is quinquangular, or sexangular; but the inferior, or small kind, have no particular shape. The flat diamonds resemble pieces of glass; but few of this description are of much value. The different species of diamonds, are termed by the natives:

First.—The Motee Chool, which is clear and brilliant.
Second.—The Manik, of a greenish hue.
Third.—The Punnah, which is tinged with orange.
Fourth.—The Bunsput, which is blackish.

The mines in the immediate vicinity of Punnah have, I fancy, long since ceased to be productive; but, as they are only superficial, it is probable, that were the rock cut through, strata of gravel might be found, which would open a new source of wealth to the speculator.

The mines now chiefly worked are near the village of Sukareeuh, which is about 12 miles from Punnah. The diamonds there, are found below a stratum of rock, from fifteen to twenty feet thick. To cut through this rock, is, as the natives work, a labor of many months, and even years; but when the undertaking is prosecuted with diligence, industry, and vigor, the process is as follows. On the removal of the superficial soil, the rock is cut with chisels, broke with large hammers, and a fire at night is sometimes lit on the spot, which renders it more friable. Supposing the work to be commenced in October, the miners may possibly cut through the rock by March. The next four months are occupied in digging out the khakroo, or gravel, in which diamonds are found:

this is usually a work of much labour and delay, in consequence of the necessity of frequently emptying the water from the mines. The miners then await the setting in of the rainy season, to furnish them with a supply of water, for the purpose of washing the gravel.

Were the working of these mines undertaken by Government, they would probably prove an inexhaustible source of wealth; for, one hundredth part of them can never have been explored.

The way to work them, independent of the mode adopted by the natives, would be, to use instruments for boring or mining the rock, and blowing it up. Having thus cleared it away, a scaffolding, with a few pullies, in order to raise the gravel with celerity, would be necessary; and, in the event of the springs in the mines producing much water, pumps might be occasionally used; and the water preserved by an embankment, by which means the work might be carried on at all seasons. One shaft or pit being thus sunk in the rock, would probably be sufficient for excavating the gravel for four or five hundred yards round the entrance, thus, making it a regular mine, instead of a pit, as is at present the case.

The only obstacle which occurs, is, that these mines are in the jageer of Raja Kishor Singh. His territory is said to yield seven lakhs of rupees per annum; but I doubt whether he actually realizes four, and am inclined to think, that were that sum offered him in treasure, it would be greater, and therefore, more acceptable than the fluctuating revenue which he may now receive. He might, moreover, be reminded, that being the illegitimate son of Dhokul Singh, he has no other claim to the country than that which is founded on the magnanimity and generosity of the British Government. There is a tradition, that diamonds are only discovered twelve kos round Punnah, a fallacy, no doubt invented by the Rajas, to deter speculators from opening other mines, which would deteriorate their revenue, or, by the abundant discovery of diamonds, diminish their value. They have occasionally been found in Kalinjur, and at the village of Ram Nugur, close to the hill.

That inexhaustible strata producing diamonds exist, there can be no doubt; an hypothesis which is in some degree proved by the flooding of the Bhagun-nuddee through the hills, washing down diamonds which are frequently discovered on its banks, where there are likewise diamond mines, at the distance of about three miles from Kalinjur. I opened a mine there myself; but, perhaps, on account of not being able to give it personal superintendance, it was not productive. I went to it once, and having discovered two small diamonds, received the congratulations of my fellow diggers, and their assurances, that the spot was lucky, and that I should certainly be successful. The mine produced small angular stones of a greenish hue, like gram, which the natives called, 'The brothers of the diamond,' and stated, that where they were found, diamonds are also sure to be discovered. Animated by this encouraging information, the work was resumed; but on digging below the level of the rivulet, and removing some large stones, I discovered—a fine spring, which filled the mine with water, faster than it could be baled out: I was therefore induced to postpone the work *sine die*; and the Pindaree war

breaking out, I joined the army, and never afterwards had leisure or inclination to resume the enterprize of digging for diamonds.

These mines are on the banks of the Bhagun-nuddee, a short distance within the hills, which abruptly rise on each bank, clad with verdure of every tint to their summits, while the rippling stream, flowing over its uneven bottom, and at intervals, falling two or three feet, forms gentle and agreeable cascades: the whole presenting scenery, highly romantic, novel, and picturesque. I here observed many blocks of rock, with veins of crystallizations running through them, brilliant as diamonds themselves. Some rocks also, containing numerous sparkling particles, and others, apparently of marble, were marked with pink, green, and purple veins, which, when wrought, would possibly surpass the productions of Italy, or any part of Europe. In short, the hills in this province, some of which are of white marble, or porphyry, present an ample field for the researches of the lapidary, mineralogist, botanist, and philosopher.

The diamond mines of Punnah are the Pannassa of Ptolemy. Maurice justly observes, that the history of them was probably unknown to the inhabitants of the country, who suppose that Raja Chuttur Saul was the first by whom they were discovered.

I regret not having been able to collect more circumstantial information respecting them: for, the ignorance, apathy, indifference, or perhaps, suspicion of the natives, rendered my enquiries in many instances, unavailing.

"The discovery both of coloured stones and of the diamond itself, known to the ancients by the name of Adamas Gemma, was probably discovered after the following manner. Some happy rustic turning up the soil, beheld at his feet a pebble, whose sparkling lustre, increased by the direct beam of the vertical sun, attracted his notice. Digging deeper, he found others of greater magnitude and more dazzling brilliancy. Commerce had as yet placed no value on the glittering toy. He selected a few of the most beautiful stones, as embellishments for his cane-built habitation, or as ornaments for the neck of the woman whom he loved. Curiosity led others to the spot, and a vain desire of distinction, natural to the human race, induced them to follow his example. The decrease in number, added to the increasing demand for them, soon operated to stamp a value upon these stones. Tidings of this new found treasure soon reached the prince of the country: the spot was immediately enclosed; the mine sunk, and henceforth they became an object in high request, and by degrees, an article of national traffic[133]."

"Precious stones are formed by the incorporating of metals with crystal: gold makes rubies, mercury diamonds, copper emeralds. The grosser and more irregular particles of earth, when cemented by water, constitute the opaque and common stones. Lastly, sulphers, salts, mercury, and earth, blended together in one common mass, without rule or proportion, produce minerals, half metals, and all kinds of fossils; while the more subtile and volatile parts, being diluted with water and air, turn into liquors and vapours of all sorts[134]."

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[133] Maurice.

[134] Travels of Cyrus, Book III. p. 69 and 70.

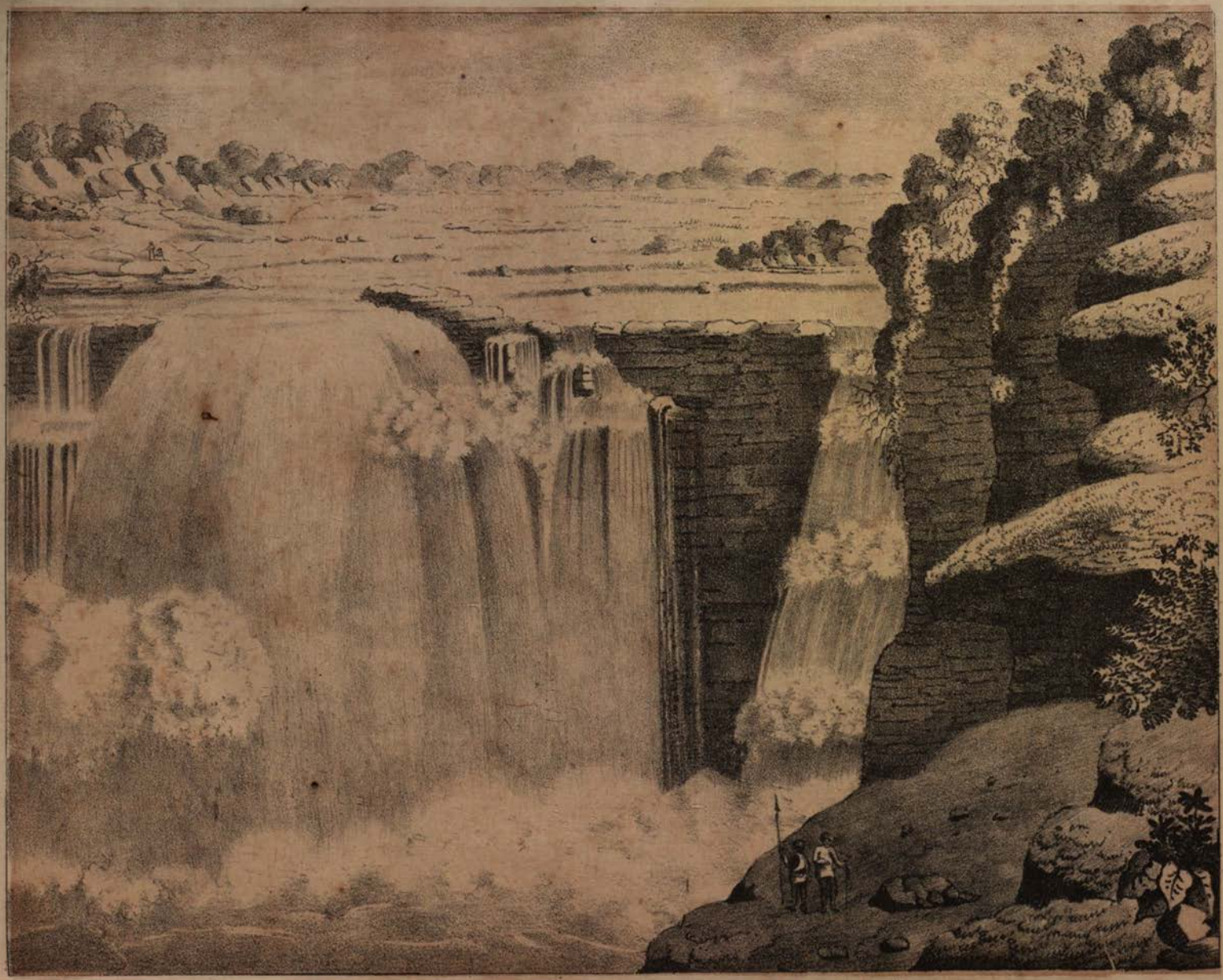
CHAP. XIII.

Of the Waterfalls in Reewan or Reewah.

I AM indebted for the following account, to an officer, who was serving in Reewah in the campaign of 1813, and had frequent opportunities of visiting, and examining these interesting and stupendous waterfalls.

"The corps to which I belong, forming a part of the Reewah field force, has afforded me the satisfaction of witnessing some of the grandest phenomena in nature, a satisfaction which a less enthusiastic admirer of similar scenes would allow most fully to compensate for the length and inconvenience of an oriental voyage. I allude to the falls of the rivers Tonse, Beehur, and Chichyea. I will not attempt to describe them, as I am aware that my abilities are indequate to the task; but having examined them with attention, I conceive that their present position throws more light on the probable ara of cosmogony, than can be derived from any other source. The rivers, after washing off a thin soil of red sand, flow over beds of rock intersected by fissures. The nearest to the g,hauts [135] (that of the Chichyea) is distant from them about six miles. The waters of the rivers falling from high, abrupt precipices, form deep excavations below: a portion, however, force their passage through the fissures before mentioned; and in progress of time, loosen immense masses of rock, which, falling into the excavations, fill them up to a level with their beds below. As the streams can act only on that portion of the rock which composes their beds, their sides remain stationary, forming stupendous banks, confining their waters at their base, until the table land at their summits, is terminated by the g,hauts, (g,hantee.) On examination of these banks, I found, that a portion of the upper part, corresponding with their height above the falls, bore evident traces of the attrition of the stream, which leaves no doubt on my mind that the falls have actually receded. The appearance of the beds below, tends to corroborate this belief. Large masses of rock are seen with vertical strata, which have fallen on others, and split them by their weight; whereas the strata above the falls, are in a horizontal direction. If this proves that they actually do recede, and that the immense banks, which extend from them to the ghauts, do not derive their origin from some great convulsion of nature, it remains only to be ascertained, how far they have been known to recede, within the memory of any individual, who may have

[135] The proper word is g,hautec, the *n* nasal, and signifies a pass or defile through hills. The word *g,haut* signifies a wharf, ferry, &c. and is consequently misapplied when referring to a road up a hill.



been born on the spot; and, as the rock throughout (either with regard to its fissures or durability) is of the same nature, the measured length of the banks, tracing their windings to the ghauts, would give the quantum of years that must have elapsed, to have placed the falls in their present situation. Should this hypothesis be adopted by scientific men, who may examine them at any future period, they will concur with me in the conclusion I deduce, that the world was created at a much more distant æra than we have been hitherto led to believe. The falls of the first two rivers are in the country of Jugut Mohun Singh, whose capital (Simareeuh) is within a few miles of them. He tells us, he cannot recollect whether they have retained their present position, during his lifetime, but that tradition has led him to believe, that they have receded considerably in the course of ages. Though he was frequently in our camp, with the usual apathy of an Asiatic to the beauties of inanimate nature, he did not consider them worth mentioning; and they were discovered by a foraging party, some time after our arrival in their vicinity. The spray thrown up and forming clouds, was frequently visible from camp; that of the nearest two, during the whole of the rains. The noise occasioned by the first, was heard distinctly whenever the wind was favorable. We were distant from the fall of the Tonse eight miles and a half; and from that of the Beehur, ten and a half measured miles. The distance from the Chichyea fall, was supposed to be thirty. The highest is that of the Beehur, which was measured by a line held above and below. The body of water falls perpendicularly, three hundred and seventy-one feet. The breadth of the stream above (during the rains) is six hundred and forty-one. The height of the Chichyea fall is three hundred and one feet; but it has a rapid of about five hundred yards, which takes off about a hundred feet from the height it would otherwise measure. One of its banks measured four hundred and twenty-nine feet from the level of the stream below. The grandeur of this fall is increased by the rapid, which adds to the force with which the body of water is projected through the lines formed by the stupendous banks of rock, which diverging as they approach the ghauts, and affording a distant view of the country below them, form a vista truly grand and beautiful. The bason, measuring from the water's edge in the dry season, is 800 feet in diameter, and its depth 130. The space above from the bank, 1872. I have seen an account of the fall of the Tonse in a Calcutta paper; but the height was omitted. Subsequent ones have been addressed to the Editors, which they have declined to publish, fearing (we suppose) that their correspondents are trying their credulity. It is doubtless strange, that the existence of these falls, although so near our own provinces, should have continued so long unknown to Europeans. Englishmen have crossed the Atlantic to view those of Canada, yet (if we except the greater expanse of water) they are trifling in comparison. The rainy season is most eligible for viewing them. The verdure of the grass is there, too brilliant to appear natural on canvass. Every tree affords a fragrant blossom; every plant, a flower; yet the eye is so fascinated by the awful grandeur of the fall, that it is long ere it rests on the softer beauties of the landscape. When the sun shines through the spray below, the prismatic colours, in their most vivid tints, form (if a misnomer be allowed) an extensive rainbow.

"The philosopher, the poet, the painter, the botanist, would all find ample scope for their several studies. Each rock is encircled with the wild vine, bearing a profusion of

black grapes. Lilies, resembling those of the valley, spring up in abundance; and among a variety of flowering shurbs, the Superba Gloriosa is conspicuous. But I must not attempt to describe scenery which would require the pen of a Radcliffe, or the pencil of a Claude. I much regret that no person possessed of abilities for scientific research should have brought the falls to the notice of the Asiatic Society, as I am confident they will merit their attention."

I am indebted to a friend for the following measurement of the fall of the river Tonse.

"From the top of the fall to the surface of the water in the bason, by three separate measurements, ... 220 feet.

Width of the fall at the height of the rains, ... 500 feet.

Width of the Tonse from bank to bank, ... 700 feet.

This fall is near the village of Poorwah. The river below the fall runs in the bed of an excavation from 2 to 300 feet deep, and about 200 yards broad. The banks are too steep to gain the bed of the river. The banks rise above the top of the fall about 100 feet."

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EMENDATA.

Page 2 note line 25 *dele* comma after 'cowdung.'
3 note 14 line 13 *for* 'persons' *read* 'Persans.'
4 note line 46 after 'Ramu' add 'who.'
10 line 3 *for* 'Kuerun' *read* 'Kurun.'
11 line 23 *for* 'pain' *read* 'panic.'
17 note 38 line 10 *for* 'where ever' *read* 'wherever.'
32 line 31 *for* 'heh as' *read* 'he has.'
39 — 22 — 'ignomy' *read* 'ignominy.'
49 — 37 — a comma at 'pursued,' it should be after the word 'some.'
50 — 13 — 'advancment' *read* 'advancement.'
59 — 27 — 'Oucehra' *read* 'Ourehra.'
60 — 18, 25, 30. *for* 'Surouj' *read* 'Suronj.'
— — 27, 30. *for* 'Oucehra' *read* 'Ourehra.'
61 — 2 *for* 'Gisbid' *read* 'Girbid.'
— — 27 insert quotation commas, from the werd 'in' to the word 'hosts.'
72 — 47 *for* 'eity's' *read* deity's.'
83 — 4 insert a colon after the word 'round.'
84 note line 35 a comma after 'vessels' and not after 'follows.'
95 Before and after the note insert quotation commas, and add '*Maurice.*'
97 line 15 *for* 'observed' *read* 'observes.'
98 — 8 *for* 'milk' *read* 'milch.'
101 — 1 a comma instead of a colon at 'sun.'
109 — 4 *for* 'Kurut' *read* 'Keerut Singh.'
112 — 14 — 'Duwan' *read* 'Deewan.'
113 — 11 and 12 *for* 'of Nuwab' *read* 'of the Nuwab.'
116 — 22 *for* 'Bouslah' *read* 'Bonslah.'
116 paragraphs 2, 3, and 4, insert quotation commas.
130 line 3 the parenthesis to commence after the word 'weighmen,' and end after 'grain,' and the two commas to be omitted.
144 line 11 from the bottom, *for* 'colums' *read* 'columns.'
144 — 12 *for* 'negineer' *read* 'engineer.'
148 — 14 *for* 'Dejoees' *read* 'Dejoces.'
152 after the note add '*Maurice.*'
164 line 22 *for* 'Muhattum' *read* 'Muhatumu.'
186 at the end of the note add, 'The Qootub Minar will also be observed to have *seven* stories; indicating solar and planetary worship, (as illustrated in note 116 and in the 3d paragraph of note 124,) affording conclusive demonstration of this celebrated column being of Hindoo construction.'

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